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The Hope and Resurrection of the Dead

Both of the Just and the Unjust.

PRACTICAL CHRISTIANITY

A REASON OF THE HOPE THAT IS IN YOU

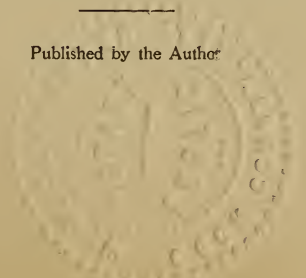
By
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Chicago, Ill.

ESCHATOLOGY

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God,"—Eph. 3: 14-18.

PRICE, \$1.50 NET

Published by the Author



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To all
who love our
Lord Jesus in
sincerity and in truth,
and who desire to study to show
themselves approved unto God, laborers
that need no to be ashamed
rightly dividing the Word
of Truth, this work is
most lovingly
dedicated.

SC

GROUNDWORK.

This book will be welcomed by those who are honest, open to conviction, ready to stand alone like Daniel in honor of the truth, and who are not afraid to be ostracized for standing by the truth (Matt. 6:24-34). It is not a theory. It contains facts too plain to be overthrown by any scientific research. You can do nothing to hurt these facts (2 Cor. 13:7-9) because they are rooted and grounded in God's love and Word. His Word is truth—John 17:17. Truth has no shades or degrees of comparison. It needs no one to defend it. Jesus said to His disciples, "If ye continue in my WORD, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32), (John 14:6), (John 8:36).

Owing to failure in securing the service of a competent and unprejudiced Christian, with a love for the truth regardless of sectarian doctrines, to revise this volume, no attempt has been made to make this work a dignified or a literary effort. All the writer cares to do is to put into circulation some truthfully stated facts given in plain language, however crude the expressions, in order that the thought may be studied. The writer wants to express sense so that he may eliminate some of the nonsense other people have expressed. In trying to eliminate some of this nonsense the writer has operated along lines of the least resistance.

The most irresistible fact in the world is the Word of God. The obvious letter of its testimony is most emphatically, and everywhere, that "The wages of sin is DEATH, and the gift of God is ETERNAL LIFE through Jesus Christ our Lord." No attempt will be made here to define DEATH or LIFE.

Every reader can determine for himself the plain meaning of these words; and happily, man is so constituted that the unlettered disciple of Christ is quite as competent to determine as the learned theologian—perhaps better able to determine correctly; for when one's mind has been trained to speculate, one reads one's system of speculation into the letter of God's Word and bends the Word to suit one's theory. The Scriptures are of no private interpretation. They interpret themselves.

Men everywhere are calling upon God to show them deeper depths and higher heights of His plan of Salvation and of His purpose in Christ; but when God proceeds to use an obscure, despised, weak worm of the dust, a babe to whom God has revealed some of the hidden mysteries of Christ and tells that one to let his light shine before them, they invariably remark, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out. They reserve the right to tell God whom He should use to teach them; for they are learned, wise, mighty men among the people, and none but mighty men, wise, prudent men can teach them. 1 Cor. 1:27. "God resisteth the proud, and giveth grace to the humble."

Our Lord wisely exclaimed, "I thank Thee O Father; Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Paul frequently warned the disciples, "Beware lest any man spoil you through philosophy and vain deceit and after the traditions of men;" "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

It is not a pleasant task to throw one's self across the path of any popular sentiment, to incur the sincere pity or the reproach of Christian brethren, by opposing a doctrine which they have been taught from childhood to regard as truth; to meet the sneers of the learned leaders of "orthodox" doctrine,

or the criticism of theologians, or the silence of wise conservatives who will listen to nothing not authorized by tradition or the voice of the Church, but who would in an underhanded way try to throw a bushel over the candle that would shine forth the truth of God's Word. However, come what may, I cannot hesitate to protest against those things that have done so much to encourage disbelief in the Bible, and in Jehovah. Regardless of my obscurity, in my humble way, I must be loyal to the Bible and do what I can to stop the mouths of infidels, scoffers and skeptics who "subvert whole houses, teaching things which they ought not, for filthy lucre's sake," and to let my light shine to the honor of Jesus my Life-Giver and to make use of the simple ways of thought God gave me while I studied His Word in solitude, hoping this humble volume, written in the spirit of power, and of love, and of a sound mind, will be used of Him who knows how to employ weak and imperfect means for the accomplishment of His gracious purposes, through Him who gave His life a ransom for every man and woman, to be testified to every man and woman in due season.

FOUNDATION STONES.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

"The wages of sin is DEATH, but the gift of God is ETERNAL LIFE through Jesus Christ our Lord." Rom. 6:23.

"He that believeth not God hath made him a liar; because he HATH NOT BELIEVED in the WITNESS that God hath borne concerning His Son: and the WITNESS is this, that God gave unto us ETERNAL LIFE, and this LIFE is in His Son. He that HATH the Son HATH the LIFE, he that HATH NOT THE SON HATH NOT the LIFE."—1 John 5:10-12 R. V.

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." John 4:23-24.

SPECIFICATIONS.

In writing concerning the things of the Christian life it might be well to begin by giving the Bible definition of a disciple of Christ.

The word disciple signifies one who is a learner, a student, a follower and lover of a certain leader.

Jesus gave us the following description of His disciple:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:32-38), (Luke 14:26-33).

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 8:31-32; 13:35; 15:8).

As Christian disciples we are expected to search the Scriptures daily to see whether things are so (Acts 17:11), we are expected to study them (2 Tim. 2:15), to learn of Christ (Matt. 11:28-30), to show our faith by our works (Jas. 2:14-18), to let our light shine before men, to keep the Bible as the daily

rule of faith and practice and to love God with all our heart (person), soul, mind and strength and our neighbor as ourself.

The Bible is a book which contains a record of the sayings and works of God, Satan, the angels, the demons, good men, and evil men; and it was given to us by God through "holy men of God who spake as they were moved by the Holy Spirit," that we may be led to Christ and be saved, not only from sin, but saved also from the "wages of sin"—death. All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. And it is a sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day (of Christ) dawn, and the day star (Christ) arise in your hearts. 2 Pet. 1:19-21. A right understanding of the Scriptures not only adds to the wisdom of the wise, but it also "maketh wise the simple." Ps. 19:7-14.

Many passages of the Bible and strong expressions have been repeated in this work in order to keep certain truths before the reader that he may be the better able to grasp the teachings of the Bible, that have to do with the resurrection of the dead.

Our first step in understanding the teachings of the Bible is to be plastic and unprejudiced in mind and spirit: for we cannot know God's will unless we read the Bible with unbiased minds and leave behind all pre-conceived notions and theories which men commonly read into the letter of God's word; besides we must have a desire and a real love for the truth before we can see it. We must honor the teaching of all who "hold the truth in love" and are honest in their convictions, regardless of the sect to which they belong. But we are told to hold fast only that which is good. Paul says:

"If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ,

and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain."

If you will go to the Word of God with an absolutely open heart and mind, neither of which has been previously impressed with conviction or prejudice, you will get a perfect photograph of Divine Truth, and you cannot get it any other way.

Do not wrest the Scriptures, or take them out of their setting, or strain a point to make them agree with your idea of how they ought to be; but let us obey the injunction to "PROVE ALL THINGS; hold fast that which is good" (1 Thes. 5:21), (Gal. 6:1-6), and set aside all our theories and the precepts and doctrines of men, and be determined to deal with cold facts, with that wisdom which is attained through reason and Revelation and which no man can gainsay nor resist; and then let us have the courage to live out and to speak out our convictions.

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not strong meat. For every one that useth milk is not skilled in the Word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10-13.

The burden of the primitive disciples of Christ was "we

“speak that we do know.” John 3:11. “We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak.” 1 Cor. 2:11-14. Let us not speak “that we do believe;” let us speak “that we do know.” The things of God knoweth no man except it be revealed by the Spirit of God.

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the EXACT KNOWLEDGE of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the EXACT KNOWLEDGE of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in LIGHT: who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins.”

" 'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do ;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed ;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute ;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why ;
It somehow happens in the way to lie ;
Whilst others read it with uncommon care,
But all to find some contradiction there.

"One reads with father's specs upon his head,
And sees the thing just as his father did ;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

"Some read to prove a pre-adopted creed,
Thus understand but little what they read ;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

—(Anonymous).

This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. And herein do I exercise myself to have always a conscience void of offence toward God and toward men.

For this WAY I am greatly indebted to my esteemed friend and teacher, Dr. W. D. Lowder, Sr., and to Dr. F. E. Yoakum, both of Los Angeles, Cal., and to the following worthy authors: Benjamin Wilson, Robert Young, M. Grant, J. H. Pettingell, Andrew Murray, and other mighty men of God through whom God by the Holy Spirit gave special leadings, and who are directly or indirectly quoted by me.

Allen Stutenroth.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—Paul.

CHAPTER ONE.

DETAILS OF THE PLAN OF SALVATION.

Throughout the history of the Church, both ancient and modern, and from the beginning of human time, Satan has sought to make "splits" in the ranks. He has succeeded in his efforts and continues to keep two sides upon which men throughout the ages have laid the foundation stones of their several beliefs, theories, and religious convictions.

Before we discuss these sides let us make a general survey of the beginning of things of the earth so that our minds will more easily grasp the present-day religious ideas and compare them with the true facts as they are presented in the Bible. Let us notice first of all that Christ was in the very beginning with Jehovah. As the Scriptures say: "In the beginning was the Word and the Word was with (the) God, and the Word was (a) God" (literal translation from the original Greek Mss. John 1:1).

The word God in both cases is from the Greek *theos*, which is equivalent to the Hebrew *el*, which signifies a mighty one. Therefore, in the original Greek text we have the definite article before *theos* to signify Jehovah, the Mighty One, and the indefinite article, rather no article at all, just the word *theos*, which signifies Christ, a Mighty One. There are other mighty ones besides Jehovah and Christ, but these are known to us as angels. No doubt all the mighty ones were present at the creation of man when Jehovah said, "Let us make man, etc."

Now let us divide the Creation into two periods, as a matter of convenience. First—that period in which God made the hea-

vens and the inhabitants thereof. Second—that period in which God made the earth and its inhabitants.

From the Bible we learn that the inhabitants of the heavens are called angels, or created spirit sons of God, they being spirits. These angels were all good in the beginning. They were under the rule of archangels of whom Lucifer, now Satan, was chief. These angels were not created immortal—deathless—neither were they created mortal—dieable. They were created free moral agents with power to will to do or not to do; and they were placed upon their own honor to obey or disobey certain laws of Jehovah, that they might attain unto deathlessness or death, immortality or mortality.

Because of selfishness and pride and diobedience to law, Lucifer fell from the favor of God with a host of angels who were corrupted by him, and they became wicked spirits, mortal, dieable, subject to death. Lucifer, who was the highest angel in heaven, and next in rank to Christ, is now the devil; while the angels who fell with him are the demons with whom we must deal in this present evil age and because of whose oppressions prayer has become a regrettable necessity to the well-being of the human race. These demons are tantalizing men all the time in order to get men to do evil and to keep them from attaining unto Everlasting Life. But the good angels who did not disobey God are always near us to protect us from the onslaughts of the demons according to the measure of reverence and faith we have in God. They are the “ministering spirits” through whom Jehovah protects us by night and by day, keeping us from injury and distress, sorrow, sickness, etc. They ascend and descend between the Father’s throne and the earth, and are God’s messengers of mercy who carry the prayers to the Father and deliver the answers to men. Because of the demons we must con-

tinually watch and pray lest we enter into temptation and commit sin, the wages of which is—DEATH.

The demons are the "oppressive spirits" and they not only cause sin, sickness, sorrow, trouble and distress, but they rule the darkness, tempt men to do wrong, cause destruction to go before a storm or tempest, cause epidemics and pestilences, and every form of evil in man and beast, and interfere with the progress of the good angels whom God sends to deliver answer to prayer. They are spoken of in the Bible as those "angels which kept not their first estate, but left their own habitation," whose abode is Tartarus, where God has reserved them "in everlasting chains under darkness unto the judgment of the great day," when Christ and the saints will condemn them to death, and they will be destroyed with everlasting destruction. It was these demons and evil spirits that Christ commissioned His disciples to cast out (Matt. 10:8) (Mark 16:17). Paul says:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against wicked spirits in heavenly places."

No doubt these demons were among those who witnessed the creation of man and therefore know exactly how to depress, oppress, suppress, and possess the spirit of man, to torment and kill him. No doubt they once had charge over this earth before Adam, their office having been taken from them because of their disobedience and fall; and when God gave the dominion to Adam, his (Adam's) fall had to be accomplished so that Satan could wrest the dominion from Adam and regain for himself the control of the earth. Adam was once the god of the animals and all lower forms of life and ruled them so that they all lived in absolute peace and love and harmony with each other. But when Satan took the dominion away from Adam and became himself the "god of this world," then the animals became wild and dan-

gerous and lived in hatred and discord, and all forms of life became contaminated with evil.

God, who is All Wise, had a plan conceived in His mind long before the heavens and the earth were made, long before the morning stars sang together and the Sons of God shouted for joy; and the fall of the angelic hosts and the fall of man was not a mere accident, neither was it God's fault that they fell; but it was one of the outworkings of God's purpose or plan, "that in the ages to come He might show the exceeding riches of His grace, in His kindness towards us, through Christ Jesus."

When God made man out of the dust of the ground, he was a dead concrete object, inanimate, fashioned in the image of God, after His likeness—an exact picture of Him. He therefore was:

- | | |
|-----------------------------|------------------|
| 1.—Body.....flesh and bone. | } all inanimate. |
| 2.—Soul.....animal senses. | |
| 3.—Spiritconscience. | |

This inanimate body was an organized body with eyes that could not see, ears that could not hear, a nose that could not smell, a tongue that could not taste, a heart that could not pulsate, lungs that could not expand, limbs that could not move and blood that was cold and lifeless. This mass of dead matter was called a dead soul. It was not yet a living man since it was not yet energized. There was no life in it. This dead soul was exactly the same as a dead soul is today, except that it had a more perfect formation.

When we look at a dead man we notice at once that he does not breathe. So was Adam in the dead soul state. But God breathed into him the *breath* of the spirit of life and man be-

came a living soul. From that time on every living man is constituted as follows:

- 1.—Body flesh and bone.
- 2.—Soul animal life—senses.
- 3.—Spirit conscience, disposition.
- 4.—Breath air, atmosphere.

In other words a living man can be properly said to be constituted:

- 1.—Organism—flesh and bone to shelter the life.
- 2.—Natural animal life—to move the organism.
- 3.—Conscience or spirit of life—the power that moves and does.
- 4.—Wind or breath of the spirit of life—that energizes the person.

The BREATH of the spirit of life is that essence which comes from God through the air or atmosphere, by which all breathing creatures live, and by which all fire burns. It is the breath—the air. The SPIRIT OF LIFE is the dynamic power, the conscience, the disposition, or intelligence back of the animal life which causes the organism to move about, to think, to work, to act. All voluntary actions are controlled by the will through the breath of life; but all involuntary actions such as of the lungs, heart, stomach, liver, blood, etc., are controlled by God independent of the will directly through the breath. It is upon the spirit of life, the conscience, that the breath acts by way of the lungs, heart and other organs, energizing the spirit so that it can perform upon the life itself. The natural life of man—the SOUL—is contained in the blood that flows through the veins of the body to keep the wornout tissues in repair, and is that part of the man which has to do with the locomotion and the senses.

As soon as the blood is hindered from freely entering any member of the body, that member at once becomes lifeless and is without the power of motion. But as soon as the life-blood is allowed to return that member can move again. Therefore, when the breath of the spirit of life is wanting, the spirit of life ceases to operate, the life dies and the man returns to dust.

If a man can be compared with a locomotive engine in action we would make the following comparison:

The breath of the man is as the fire of the engine.

The spirit of the man is as the motive power of the engine.

The soul of the man is as the action of the engine.

The body of the man is as the frame of the engine.

The fact then is, that no one part of the man can be the man. So then we see that man made of the dust of the ground is properly constituted an organized person:

Living Soul			
Dead Soul			
<i>Body</i>	<i>Soul</i>	<i>Spirit</i>	<i>Breath</i>
Framework	Animal life	Conscience	Air
Flesh and bone	Action	Motive power	Wind
Organism	Senses	Disposition	Atmosphere

Like the angels, man in his creation was made neither mortal nor immortal, but he was given a power by which he can attain unto mortality or immortality, according as he obeys or disobeys God's will or law. After his creation, Adam was at once put on trial for everlasting Life (immortality) or death (mortality) according as he met or failed to meet certain conditions of law. Eve, his companion, was to be a partaker with Adam in all things.

When Adam was put on trial God spoke to him, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die (Gen. 2:17). Disobedience entered into Adam's life. He had been put in the Garden to dress it and keep it (Gen. 2:15), to have dominion over the fish of the sea, and over the fowl of the air, and over every living creature that moved upon the earth (Gen. 1:28). He had failed to perform his duty as caretaker over the animals, and the serpent played truant and got out of his sight only to be used of Satan to seduce the pure mind of Eve in making her listen, through his subtilty, to a contradiction of what God had said (Gen. 3:1). And as they, the woman and the serpent, conversed with each other, Eve became fascinated with the craftiness of the serpent, who succeeded in convincing her that God had indeed been mistaken in His orders to Adam. And the serpent said to her, "Yea, hath God said, ye shall not eat of every tree of the Garden?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said unto the woman, "YE SHALL NOT SURELY DIE" (Gen. 3:1-5). And so deceived by a trick, having permitted the serpent to do her thinking and reasoning for her instead of going to her husband first for advice, she became a proselyte of a false theory, became submissive to it, and yielded to the subtilty of the serpent who filled her with the knowledge of evil, which she communicated unto Adam who failed to watch over her as God had commanded, with the terrible result, that the penalty of DEATH must be inflicted upon the whole race of man.

A controversy immediately arose in the mind of both Adam and Eve. God had said that they could not have the Everlasting

Life unless they partook of the Tree of Life; and that if they partook of the tree of the knowledge of good and evil they would "surely die." Satan came along in the form of a serpent and made them believe that they had Everlasting Life by nature and that they "shall not surely die." This is "the lie" of all lies upon which all false doctrine is founded.

Satan is mighty, but Jehovah is Almighty and the cog-wheels of His laws are in perfect motion. Whosoever violates His laws commits sin; the cog-wheels grind on just the same and ("the wages of sin is death") death must follow as the penalty.

Man blames the woman for his fall; but God blames the man for it all. Dominion over the whole earth and all its inhabitants was vested in Adam (the man), (Ps. 8:4-8), (Gen. 1:26). He failed to protect Eve in her innocence, when he knew better, and he failed to exercise his dominion over the serpent who beguiled Eve; "therefore God sent him forth from the Garden of Eden. . . . God drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life (Gen. 3:24) lest Adam put forth his hand, and take of the Tree of Life and live forever." God would not allow the life of man to be endlessly perpetuated after he had sinned, and this was the very reason why he was debarred from the Tree of Life. So Adam had to die.

Now Satan is blinding the people to these facts and ever since that time he has continued to keep up a controversy in the Church dividing God's children so that throughout the ages they have had factional strife on the subject of death.

The root of every religion may be found growing either in the good fertile soil of God's truth, "Thou shalt surely die;" or in the mire of Satan's lie, "Ye shall not surely die." Orthodoxy is con-

stantly affirming that the man himself does not and can not die. Satan affirms the same, so as to keep the truth of God hidden.

It was by changing the truth of God into a lie that the great enemy of God accomplished the ruin of our first parents, and today, the glorious Gospel, which is "the power of God unto Salvation to every one that believeth, is made of none effect," through the delusions that Satan has taught men to believe and to preach concerning the future state of the living and the dead.

Thus the ancient Jews were divided upon the state of the dead, and each division had the one side or the other side upon which to base all such belief. The one side claimed Abraham's faith as a guide; the other side could not and would not believe the teachings of Abraham. The one side looked forward to a time when God would fulfill his promise to Abraham: for God had said, "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession (Gen. 13:14-17), (Gen. 17:8). They took God at His word, but Abraham died not having received the promise, but having seen it afar off (Heb. 6:13, 11:13). Stephen said the Lord "gave him none inheritance in the land, no, not so much as to set his foot on" (Acts 7:5). And so the one side is still looking for the promise to be fulfilled, and consequently they expect Abraham to be resurrected from the death state, and to see him in the Kingdom of God with Isaac and Jacob (Matt. 8:11), in the Kingdom which Jesus taught us to pray for (Matt. 6:10), to come on this earth, when God's will shall be done on earth as it is done in heaven, which Kingdom cannot come in a literal way until the Messiah comes to reign as King (2 Tim. 4:1).

The other side believed that when a man dies his spirit would leave the body for an existence in a disembodied spirit state of conscious being, somewhere in a spirit world, and that being in

such a state, the (embodied) living could, through a medium (1 Sam. 28:7), (Isa. 8:19), communicate with the dead in an intelligent way, and seek to know the destiny of their own lives, etc., in the same way that fortune tellers and wizards are doing today when they employ the impersonations of evil spirits to deceive their patrons for gain.

Thus the Hebrew assemblies of ancient times were divided into two great sects; the Pharisees who believed in a literal resurrection of the dead, and the Sadducees who did not believe in a resurrection (Acts 23:8). These great divisions, of course, had many minor offshoots and factions.

These two views of the state of the dead were the subject of all the controversy of Jesus and the Jews (Matt. 22nd chap.), and of the Apostles (Acts 4:2-3), and of all the early Disciples (Acts 17:18). Jesus was arrested, tried and crucified because He preached of the hope and resurrection of the dead. Paul suffered his martyrdom because of preaching the hope and resurrection of the dead both of the just and the unjust (Acts 17:18), (Acts 17:32), (Acts 24:14-16), (Acts 23:6-9). And wherever the hope and resurrection of the dead is preached in this present age there will men see intense opposition and persecution and the servants of God will be hated, as was Paul (Acts 26:6-8).

The Christian denominations are divided in opinion on these two questions: the future state of the dead, and the resurrection. The one side contends that there is in every human person, by nature, an immortal intelligent entity which goes to heaven or to hell at the death of man. The other side contends that when a man dies he is as dead as a stone, spirit, soul and body. The one side contends that there is a real consciousness in death after this present life. The other side contends that there is *not* a consciousness in death; that the dead are DEAD, but that life will be restored to the dead by God at the time appointed in His plan,

which time according to the Scriptures begins at the time of the first resurrection of the dead, when the Messiah comes (1 Thes. 4:15-17); the intervening time between the time of death after this present life and the resurrection being spent in the grave in a state of absolute oblivion and lifelessness, both of thought and action. Disobedience and prejudice have blinded some to the truth in a large degree, but we must know the truth and be set free.

We have all noticed that some assemblies almost wholly neglect the spiritual worship, while they magnify the worship of the truth. Other assemblies pay no attention or very little attention to the truth and magnify the worship in the spirit. But our Lord said that the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him (John 4:23). To worship God in spirit only, without the Word of truth, promotes fanaticism. To worship God without spirit promotes formalism.

We are told by orthodoxy that, long before the creation, God had figured out a plan for man by which only an occasional one is to be saved and sent to heaven, while the great masses of the people are to be damned and sent to hell. In short, the plan is more a plan of damnation than it is a plan of salvation. If we ourselves would do for a cat, a dog, or a rat, what, we say, God does in torturing throughout eternity our neighbors and friends and loved ones, then the law of the land would deal severely with us because the law of justice is against such a practice. But let us be reminded that Jehovah is a God of justice, righteousness, mercy and love, and not a cruel monster as some would teach.

The questions to be discussed in this volume are: first, what is the future state of the dead; and, second, an examination of the teaching being handed out to all people in general, by Bible teachers, as an inducement for the wicked to turn to the Christ-life;

viz: that to live for Christ is to gain a home of Everlasting Life and bliss, associated with angels, in mansions in heaven above; and to reject Christ is to gain a life of everlasting torment in a literal burning fire in hell beneath (a supposed repository of burning material composed of literal brimstone and fire)—a life of eternal misery, remorse of conscience or anguish of soul, in a supposed prison, or purgatory, or reform-school, or chamber of horrors, in a spirit-world beneath the surface of the earth, amid wicked, tantalizing spirit-beings, or fire-proof demons, whose business it is to aggravate and tantalize their victims by keeping them in constant remembrance of the evil deeds committed in this present natural life.

We are told that "all Scripture (not merely the New Testament, but the Old Testament as well), given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," and that if any "speak not according to this Word, it is because there is no light in them." In the light of these Scriptures, "which are able to make men wise unto salvation," "come now and let us reason together." But let us remember that unless we look upon the Scriptures as absolute truth, the searching into it will not profit us (Heb. 4:2).

"There is a principle which is a bar against all information, which is proof against all argument and which cannot fail to keep a man in everlasting ignorance; this principle is contempt prior to examination."—Herbert Spencer.

NOTE—It is hoped that the reader will pause long enough after each of the following thoughts to reason out for himself the truth of every statement, before he will pour contempt upon it or throw it aside.

CHAPTER TWO.

Notwithstanding that men are in the habit of teaching it for sound Bible doctrine, the Scriptures nowhere declare either directly or by implication, that any part or spark of God has been or is communicated to every or any human person either at conception or at birth.

If any spark of God were communicated to every human person either at conception or at birth, that spark, being a part of God, must be as infinite and as eternal as God. It then follows that if it is eternal it must be incapable of death. If it cannot die or be put to death, it must have Eternal Life. If it has Eternal Life then it never was created. If it never was created, then it has neither beginning nor end. If it has neither beginning nor end, then it must be immortal. If it is immortal then it is a part of God.

It then follows that in the communication of this spark (commonly called soul) to the human body, God must depend upon the giving in birth of bodies. If God depends upon bodies being born into the world he then indirectly depends upon the willingness of man to become a party to procreation. Then it follows that God cannot communicate this infinite spark to the human body unless the adult man is disposed to permit Him to do so, by the exercise of his willingness to beget children. If the communication of this spark depends upon procreation, then it follows that the soul being dependent upon the body must rise and fall with the body, and can be purified or corrupted at the dictation of the will of that body. Then it follows that God must have a supply of souls or spirits on hand in storage, ready to place in

the body as soon as conceived or given in birth; then it follows that souls or spirits are ever the same in number, neither being diminished by deaths nor increased by births; that the soul or spirit being immortal (like God) cannot be made to die, or cannot die of itself or be destroyed by God, since in destroying this soul or spirit, God would be destroying a part of Himself; then it would follow that if the soul or spirit is really immortal, deathless like God, that soul or spirit really has Everlasting Life, whether that soul is at the end of the life of the body, a wicked or a just soul.

If these conclusions are correct, then it follows that God, being dependent upon man's willingness to be fruitful, cannot be Almighty. Then it follows that whether or not one believes in Christ, one's spirit will have Everlasting Life anyway, being by nature immortal, deathless, indestructible, which is contrary to the Scripture and to human reason, and is nothing more than human speculation or pagan superstition.

If any spark of God—who is perfect and immortal—were given to man either at conception or birth, that spark, being a part of God, would of necessity be both perfect and immortal. There are no degrees of comparison in perfection, and therefore we must conclude that the spark must be a mature spark, full-grown, responsible at the outset, and that a new-born infant would be equally responsible for his moral exercises and acts with an adult. No imperfection can proceed from a Perfect Being; therefore we cannot truthfully say that the spirit of man is an immortal, deathless spark of God because it is not perfect, but is made stronger as the age of maturity is reached (Luke 1:80) being subject to the laws of nature in growth or development. It is also made weaker by old age and sickness.

CHAPTER THREE.

The Scriptures nowhere declare either directly or by implication, that man ever had or now has natural immortality, either of the spirit, of the soul, or of the body.

Immortality is a condition of life that is not liable to death, and in which death, or that which leads to death, is an impossibility. It is non-dieable. It is not mortal. It is impossible for an immortal person to die. Immortality is inherent life.

Mortality is a condition of life that is liable to death, and in which death is a possibility. Adam had life—perfect life—but he was mortal. There was no part of Adam that was immortal. Therefore none of Adam's children can claim immortality by nature. Adam was given a life that was to be continuous so long as obedient to God's commands, or to be discontinued in death if disobedient. Adam's trial was not to attain unto immortality, but that he might attain unto Everlasting Life which would merit immortality. Hence, natural man, being the natural offspring of Adam, must come under the mortal Adamic law of sin and death with him, condemned to die because of disobedience, unless we "through the Spirit do mortify the deeds of the body," and are led by the Spirit of God, walking after the Spirit and not after the flesh. We understand that mortal man does not attain unto immortality at any time during this present life. He can only receive the seed of immortality, which is Christ.

If man has by nature immortality of the soul, or spirit, then it was nonsense for Paul to teach his people to SEEK AFTER IMMORTALITY by patient continuance in well doing (Rom. 2:7). Then it was a mistake for Paul to say that Christ brought

life (Greek-Zoe) and immortality to light through the Gospel (2 Tim. 1:10); then it is not a fact that CHRIST ONLY HATH IMMORTALITY (1 Tim. 6:16); then it is not a fact that not until the resurrection takes place do the dead in Christ put on immortality (1 Cor. 15:51-54).

The Bible teaches that immortality is the gift of God only through Christ, and is the portion of believers and overcomers only. To suppose that the Bible teaches both the affirmative and the negative of the same subject, when rightly understood, is to impeach its Author, and prove Him unworthy of confidence or respect. The Bible is either all in favor of the natural immortality of man or of his soul or spirit; or it is all opposed.

These facts will always remain unshaken, because our Lord, the Apostles, Barnabas, Paul, Clements of Rome, Hermas, Ignatius, Polycarp, Justin, Theophilus—Bishop of Antioch, Irenaeus, Clement of Alexandria, Arnobius, Martin Luther and many other reformers of the early and dark ages of Christianity taught that immortality is the portion of believers only, through faith and obedience in Christ; that Adam and Eve were not constituted immortal in their creation, but were made capable of immortality upon the fulfillment of certain conditions, and that all the life they had in their innocency was conditioned on their continued obedience, and, even in that case, was dependent on their free access to the Tree of Life for its maintenance. Since it is a fact that Adam and Eve were driven out of the Garden of Eden and did not partake of the Tree of Life that they might live forever, then it is a fact that they did die and that they returned to the ground from which they were taken, just as God said they would if disobedient (Gen. 3:19).

With every promise God has made for man, God has also laid down a command to be lived—a condition to be met—before the promise can be fulfilled. To meet the conditions of God will as

an invariable consequence bring about a fulfillment of the promises whether one be conscious or unconscious that such promises exist. Adam could not have Everlasting Life except on condition of his obedience to God and by partaking of the Tree of Life; but he failed to be obedient and he partook of the tree of death. Therefore Adam died (Gen. 5:5) and we, his children, must die, spirit, soul and body, and return to the ground like him.

NOTE—A chain is only as strong as its weakest link. So it is with a theory. Doctrines are not proved to be facts from evidences gathered that tend to confirm the doctrines. A doctrine can be proved to be a truth only after all the arguments against it have been exhausted and found to fail in shaking it. Theories become facts only after every effort to shake and undermine them have proved futile. Most men prove doctrines by getting all the arguments they can in favor of their views. The proper way to prove them is to get all the arguments you can to disprove them and to overthrow them.

CHAPTER FOUR.

The Scriptures nowhere declare either directly or by implication that either the spirit, the soul, or the body is or can be a living conscious entity independent of the other two parts.

If either the spirit or the soul is a living intelligent entity independent of the body, then Adam's soul did not die, neither did his spirit die, either a physical or a spiritual death; then it follows that the spirits or souls of any of Adam's progeny who have died the first death are now in a state of consciousness, and can see, hear, smell, taste, feel and think, and must of necessity be either in a state of bliss or of torment. But God said, "In the day that thou eatest thereof thou shalt surely die." Whatever constituted "thou" had to die. "Thou" and "man" are synonymous with "ADAM" because God did not call the creature "ADAM" or "MAN", until the creature had within it the breath of lives, and had become a living soul. Previous to that time the creature was a dead soul.

If the spirit or soul is an intelligent entity independent of the body, then it is an organism, and its organism can be broken up or disorganized and its activities must then cease because it is finite. Therefore, it cannot possibly be immortal, deathless.

Theophilus, Bishop of Antioch, who wrote in the latter part of the second century, says: "But some will say, was man made mortal by nature? By no means. Immortal? Nor do we say this. If immortal, his Maker would seem to have made him a god; if mortal, God would seem to be the author of sin. Therefore, He made him neither mortal nor immortal, but capable of both; so that if he advanced to the things which led to immortality, he might receive immortality, and become Godlike; but if, on the

other hand, he should turn to the works of the flesh, he would become unto himself the author of his own death."

It was the man Adam that sinned, which man constituted flesh body, animal life or soul, and spirit; consequently, all that goes to make up the man Adam,—spirit, soul and body—whatever constitutes "thou," was sentenced to a death called in Hebrew "*sheol*" being in English what is known as absolute oblivion, or unconscious state of being. It is written, "The living know they shall die; but the dead know not anything" (Eccl. 9:5).

"That which befalleth the sons of man befalleth beasts; even one thing befalleth them: AS THE ONE DIETH SO DIETH THE OTHER: yea, they have all one breath, (Rauch—breath, spirit); so that a man hath no pre-eminence above a beast; all go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19).

CHAPTER FIVE.

The Scriptures nowhere declare either directly or by implication, that judgment takes place immediately after death either in a heaven above the earth or in a hell of torment beneath the earth.

If judgment or reward takes place immediately after death, then there is absolutely no use for the resurrection of the dead spoken of by Paul and Christ, and all the Apostles and Disciples of Christ; then it is an error to suppose that the heathen and little children, who have never heard of the name of Christ, will ever hear of Christ, but instead, they are having their reward of remorse of conscience in a lake of literal fire gnawing at their unconsumable souls, or spirits. Then it was wrong for Paul and Peter and Jesus, and the prophets of old to bring back the dead to life again, and to restore them to health for years to come, in which act they did contrary to the plan of God the Father, whose laws are irrevocable and unimpeachable; then it must be a fact that Christ and all the Apostles had the power to bring back from heaven or from hell the spirits, or souls, that had flown from the body at death, and in so doing, they could at their own pleasure frustrate the law of God. Especially must this have been so in the case of Lazarus, who was dead four days before Christ came on the scene, at which time we must suppose that Christ called Lazarus' spirit or soul from its reward in heaven (for he was a good man) and placed it back again into the corrupt body to eke out an existence of possible pain, sorrow, trouble and another sickness and then death again, only to return from whence it had been taken; when on the

other hand, if Jesus had left Lazarus' spirit or soul (whichever term one may choose to use; for in the "orthodox" church the terms are used interchangeably to signify that spark of God) in heaven, it would have had a better place than on earth mingled again with sinners.

If this be true than there is no need of a resurrection of the just and the unjust (Dan. 12:1-3), (John 5:29); then there is no need of the Messiah coming with ten thousand of His saints to execute judgment (Jude 14); for "orthodoxy" says the good go to heaven and the wicked go to a hell of eternal torture in fire immediately after the death of the body. But we would ask the advocate of such a doctrine to explain how it would be possible for an infinite, immortal soul or ethereal spirit to be tortured by a finite, material, literal fire, without being in the least consumed, while the very nature of literal fire is to be the most powerful agency of destruction and obliteration. If literal finite fire can torture an infinite spirit, then it certainly can consume the same.

It is written of all men that in death "the spirit shall return to God who gave it." Let us suppose that this spirit is that so-called spark of God which is immortal and is placed in the body of every human person; that this spark is as it is said to be, an intelligent entity, capable of exercising the six senses, and that it has just left the body of a wicked man who has just died. Shall we wrest the Scriptures and teach the doctrines of men by stating that this spirit has gone to a hell of eternal misery while the Bible says it has returned to God who gave it?

If then the spirit that returns to God is an intelligent, infinite entity—and no unclean thing can stand in the presence of God (Ps. 15 chap.)—then there can be no wicked spirits, because they all return to God. Consequently they must all be immortal spirits and being immortal must have Everlasting Life. Then, one must assume that there can be no evil spirits to go to hell,

or to an eternal torment. Therefore, these spirits are all good spirits, and go to heaven; and hell must be just a myth or a theory; therefore, let us all do wickedly—eat, drink and be merry, for to-morrow we die—and our spirits will go to God anyway, whether good or bad, whether we believe in Christ or not; that is, presuming the word rendered “spirit” (Eccl. 12:7) really signifies an intelligent entity, an immortal part of man, an immortal deathless spark or part of God.

CHAPTER SIX.

The Scriptures nowhere declare either directly or by implication that the good go immediately after death to a heaven of happiness and restful bliss above, or that the wicked go immediately after death to a hell of torture or remorse of conscience or anguish of soul.

If the good go immediately to a heaven above for their reward, and the bad go immediately to a hell of torment beneath for their reward of punishment, then, should there be such a thing as a resurrection of the dead, there would be two rewards. What sense then is there in Christ calling the good away from their reward in heaven, or the bad from hell? Why not let the good alone to enjoy their bliss? Why stop Satan and his fireproof demons from torturing the wicked, to bring them up out of the (so-called) hell of torment only to be sentenced over again and returned to have the torture resumed, when they had already been once sentenced? How can it be justice to torture the soul or spirit, for a sin that was committed by the flesh, or what justice is there to torture the flesh for the sin of the soul?

It would be unjust for God, who is an Infinite Being, to punish a finite man who has committed a finite act in sin, with a punishment that is infinite, before the man has a true knowledge of the will of the Infinite God and has been enlightened concerning the power through faith in Christ to overcome sin. So it is that in the light of common sense and reason, we are forced to assume that either the soul suffers for the sin of the body, or the body suffers for the sin of the soul, if it be true that there is any suffering at all in death. In the study of the Scriptures

there is no room for assumptions or speculations. All Scripture given by inspiration of God is absolute and positive fact. It is truth.

All men teach that Jehovah is a God of love. It would be very inconsistent, cruel and unjust in a God of love to demand of us to love our enemies, when at the same time He expects to reek out His vengeance upon men who do not obey Him, by putting them in a place of torture.

A fact that stands out in the teaching of the Bible more than is commonly known is this: there is absolutely no such thing as eternity for a wicked person. There is death, everlasting destruction.

No one ever was led to repentance through fear of having to suffer eternal torment. Men can be horrified by terrible descriptions of the cringing agonies of the wicked dead, and the tortures inflicted by an eternal unconsuming fire that preserves the soul in torments of pain and misery rather than destroys; but they are driven to hate God as an unjust monster. Nothing good ever comes out of such preaching and no one was ever convicted of sin by having preached to him tales that are beyond the bounds of justice and reason. Nothing but the preaching of the goodness of God has a tendency to produce conviction of sin or penitence, a contrite spirit, or love. And without conviction of sin there can be no true repentance or sorrow for sin. The goodness of God leads men to repentance; nothing else can have the effect of leading men to serve Christ. Trying to scare men into repentance and obedience to Christ by threatening them of future misery and agony in hell only serves to make men believe that God is a cruel monster.

CHAPTER SEVEN.

The Scriptures nowhere declare either directly or by implication that either the wicked or the good receive their reward for the deeds done in this life immediately after death.

If rewards were given immediately after death, it would not have been written that when Jesus comes His reward is with Him to give every man according as his work shall be. (Rev. 22:12), (John 5:28-29), (Dan. 12:1-3).

One of the principal supports of the doctrine of the natural immortality of the soul is the account of the rich man and Lazarus. Two views are taken of this passage. One is that it is a literal history of two men and the other is that it is a parable. This narrative is used to prove: first, that man is conscious between death and the resurrection; and second, that men go to their reward or punishment as soon as they die.

It is said that this narrative is that of a literal fact. But the Bible distinctly says that the Pharisees to whom this story was told (Luke 16:14) were of the multitude; and that Jesus spoke to the multitude only in parables (Matt. 13:10-11), (Matt. 13:34). Therefore, we must conclude that this passage is but a parable and not a literal fact.

If it is really true that this part of Scripture is the story of a literal fact concerning the rich man, then one of two things must be true; the rich man was either buried alive, or he came to life after he was buried. But the Scriptures say, "the rich man also died." (Luke 16:19-31). Is it true that he came to life after he was dead and buried?

We are told that it is not the real material Lazarus, who was

carried by the angels, but it was his soul; and that it was not the body of the rich man that was tormented, but his soul. But in the whole story, as related in the Scriptures, not one hint is given concerning the soul. Does any one have a right to speculate?

It is claimed by some writers, that the soul is "without body or parts" that it has neither "interior nor exterior" and that a thousand could dance on the point of a needle. Could such an imaginary being have a tongue, fingers and eyes? Whenever there is a material tongue, fingers, and eyes, there is a material organism. The Bible does not teach absurdities; and no one has the right to teach that which is absurd. Therefore, it would be contrary to all the other parts of Scripture to say that this is a literal story of two men. The best evidence shows that this is a parable given to the Pharisees, and the Bible teaches very plainly that men are not rewarded or punished till after the second advent of Christ (2 Pet. 2:9-22), (2 Tim. 4:1). It is written: "Thou shalt be recompensed at the resurrection of the just." (Luke 14:14), (Rev. 11:18), (1. Pet. 5:4), (2 Tim. 4:8), (Rom. 2:12, 16), (2 Thes. 1:9-10).

The main object of this parable, however, is to show that the rich man—the Jews—would be cast down to a low degraded condition because he rejected Christ. But that Lazarus, the poor man, represented the Gentiles who would be elevated and saved by accepting Christ. To say the story of the rich man is a literal fact would be to say that the rich man is dead and buried, and alive at the same time.

An example common to every-day-life will suffice to show the inroads a false teaching about this parable has made, and the inconsistencies of thought that are practiced because of such teaching by the average church-goer at the time of a funeral service. Let it be supposed that two men, the one an excellent Christian character and the other a vile and wicked murderer,

attended the same church services and had in some way struck up a very intimate acquaintance with each other. During an unguarded moment the Christian yielded to a temptation of Satan in a heat of anger at an insulting remark from the other, and then thoughtlessly slandered the murderer who, in revenge for the insult of slander, killed the Christian.

According to the generally accepted theory, the Christian, having committed sin just before his death (unpardoned sin), must go to hell because he had not time to seek forgiveness, although previous to this moment he had led an excellent Christian life. The murderer, who had killed many a man before but had succeeded in escaping the law, was arrested and sentenced to hang for his crime. Having attended the church service for a long time and gotten acquainted with the pastor, the pastor visited the jail very often and began to lead the murderer to Christ through repentance and faith, until finally, a few days before the day of hanging he succeeded in getting the murderer to accept Christ as his Saviour and to begin a Christian career. The murderer became very devoted to his Bible and to God. The day of hanging came. The murderer stepped on the trap and the drop fell; he was a dead man. He had lived a vile murderer nearly all his life except the few days before he was hanged.

At the funeral service the same pastor who performed the funeral service over the body of the Christian and sent his spirit to hell for one act of slander not repented of, now performed the funeral service over the body of the man who had been a murderer at heart all his life except a few days before death, and this man's spirit, because he died a Christian, is sent to heaven.

"Two men gambled and quarreled, drew their revolvers and shot each other. The more contemptible of the two killed his antagonist instantly, while he himself lingered in consciousness for a few minutes, during which time he had opportunity to say,

'God be merciful to me a sinner.' Protestantism tells us that the one who used the magical words was instantly ushered to heavenly glory and companionship with the pure and holy throughout eternity. The other, we are told, though less vile, went instantly to eternal torture and despair, without a single ray of hope. Is it any wonder that such unreasonable conclusions have driven many of the brighter minds of Protestantism into 'infidelity?'—(People's Pulpit).

If this parable of the rich man and Lazarus refers to rewards and punishments immediately after death then men must be rewarded and punished before the day of judgment. Then why have a judgment day afterwards? Then there will be no need of Christ coming with his saints to execute judgment upon all. (Jude 15). The Scriptures plainly teach that judgment and reward both of the just and the unjust will be given on this earth. (Jude 14), (Isa. 42:4), (Jer. 23:5), (Jer. 33:15), after the second advent of Christ; not in a heaven above or in a hell beneath, or at the time of death, but on this earth, after those to be judged have been resurrected from the death state. (Rev. 11:18), (Rom. 2:12, 16).

"Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by fore-ordination, or at least fore-arrangement, God planned that all except the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse.

"These Christian friends have apparently failed to note that the Scripture references which they believe teach eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation.

On the contrary, there are numerous Scriptures which declare that the wicked shall be destroyed, perish, die, and that God's provision is that none can have everlasting life except as a gift and favor through Christ. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (Rom. 6:23).

"The masses, disgusted with all doctrines, no longer hope for anything reasonable or logical in religion. Some, devoid of heart and reason, are fully satisfied; let the doctrines alone. But others still hunger and thirst after righteousness—truth. Their hearts cry out after the living and true God—a God of justice, wisdom, love and power. They realize that the Bible must be his revelation of his own character and purposes, yet are free to acknowledge that they have never been able satisfactorily to understand it or to harmonizẽ its doctrines. The message of Present Truth is for this latter class, and all over the world they are hearing it and being blessed, refreshed, comforted, strengthened by divine might in the inner man.

"We remind you that in the parable the thing said is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We hold that the rich man and Lazarus and all the various things connected with the story are parabolic. The majority of people, seemingly anxious to hold on to this parable as a proof text favoring the eternal torment theory, insist that it is not a parable, but a literal statement of facts. We must pause therefore, to show the impossibility of that view before we proceed to analyze the true meaning. We need mention only a few points to show that it could not be properly understood as a literal statement of facts. For instance, it is not stated that the rich man was profane or immoral or wicked in any ordinary

sense of these words. The whole account is that he was rich, was clothed in purple and fine linen and fared sumptuously every day. Viewed literally the implication would be that all the wealthy who wear purple apparel and who have a bountiful supply of provisions will by and by spend an eternity of torment regardless of their moral characters. Surely such an interpretation is irrational. "Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence for God, etc., but merely that he was poor, lay at the rich man's gate, desired to eat the crumbs from his table and was full of sores. If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our admittance to a heavenly state, but merely poverty, sickness, etc., such as few of us could claim to have duplicated. Moreover a literal interpretation would imply Abraham's literal bosom as a place of bliss. And if Lazarus got there, and even two or three since, it would leave no room for any of us.

"We offer a suggestion as to the meaning of this parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and make known an interpretation which will fit to all the various parts of the parable and be reasonable, Scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

"The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, 'You only have I known (recognized) of all the families of the earth.' (Amos 3:2).

"St. Paul tells us that the Jews had much advantage every way, 'chiefly because that unto them were committed the oracle of God.' (Rom. 3:2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition.

"First. His clothing of purple symbolically represented royalty. That nation God had organized as his kingdom, as we read, David sat on the throne of the kingdom of the Lord, and, again, Solomon sat on the throne of the kingdom of the Lord in the room of his father David. Although the kingly power was taken away from them in the days of King Zedekiah, nevertheless the scepter shall not depart from Judah . . . until Shiloh come. Messiah was therefore to come to that nation, that it might have the great honor of being his kingdom, the channel of divine blessing to the world.

"Second. The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation year by year continually, for centuries, as the result of their atonement day sacrifices.

"Third. The sumptuous fare represented the gracious promises of God through the law and the prophets and his covenants with the nation.

"Lazarus, the poor beggar full of sores who ate the crumbs, symbolized those gentiles who were outside of the Jewish covenant, aliens and strangers from the commonwealth of Israel. They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fullness. Such crumbs of comfort were the healing of the centurion's daughter and the Syro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, 'It is not meet to take the children's bread and give it to the dogs.' Our Lord thus used an aphorism of that time and country under which the Jews spoke of all gentiles as heathen dogs. The woman accepted the answer

without offense, knowing that it was the Jewish sentiment in general, but she replied, 'Yea Lord, yet the little dogs eat of the crumbs which fall from the children's table.' Here she applied the word dog to herself and other gentiles, and the favor which she requested she called a crumb from the Jewish table, following our Lord's own suggestion in the matter.

"Fourth. The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

"The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, 'Behold, your house is left unto you desolate.' (Matt. 23:38). For thirty-seven years the rich man, the Jewish nation, gradually died to all of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70 when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual kingdom, 'Behold, the days come,' saith the Lord, 'when I will make a new covenant with the house of Israel and with the house of Judah.' (Jer. 31:31).

"The death of the beggar occurred three and a half years after the cross at the end of Israel's specified seventy weeks of special favor. The middle wall of partition between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held

forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the middle wall of partition. Then and henceforth every sincere gentile seeking fellowship with God and a share of his gracious promises had, through Christ, exactly the same rights as had the Jew—no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now, though no more glorious than before in the sight of men, was specially favored of the Lord (Eph. 2:15).

"Abraham is styled 'the father of the faithful,' and from this standpoint all faithful to God are counted as his children—symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (he typified God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of his Body. As the apostle declares, 'Now we, brethren, as Isaac was, are the children of promise,' and, again, 'If ye be Christ's then are ye Abraham's seed and heirs' (Gal. 3:29, 4:28).

"All scholars will concede that the Greek word 'hades' and the Hebrew word 'sheol,' rendered hell in our common version, really signifies the death state, the tomb. Various Scriptures tell us of the silence of sheol and hades and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars, therefore, have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments. The diffi-

culty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of the earth, are very much alive, socially and personally, having suffered for all these centuries.

"Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course, the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the president of the United States to co-operate with other Christian nations and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

"If we look for the rich man's five brethren we find them. There were twelve tribes of Israel, and, although all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes—Judah and Benjamin. Now, if the two tribes—(*the orthodox*)—were represented in the one man the other ten tribes (*the ten lost tribes of Israel*) would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was: 'They have Moses and the Prophets. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead' (Luke 16:29, 31). Here, dear friends, we have a consistent interpretation of this parable, and it relieves our mind greatly. It assists also in illustrating to us the special relationship of the

Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief, alienated them from the divine favor of this gospel age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom.

"We thank God that the promise of the Scriptures is that with the end of this gospel age this gulf of unbelief and consequent separation from divine favor will be done away and Israel will be delivered from the torments of these centuries and experience a national resuscitation under the glorious privileges, favors, and advantages of the new covenant, 'Even so have these also not believed that through your mercy they also may obtain mercy' (Rom. 11:31).

"God's great covenant, the oath bound covenant,, 'In thee and in thy seed shall all the families of the earth be blessed,' applies specifically to the Christ, to our Redeemer and Lord, the Head, and to the elect church, the members of His body.

"All of the privileges of blessing the world belong to this class, but they are received conditionally—that they will sacrifice their earthly rights and interests that they may have instead spiritual and heavenly conditions. Christ's death and the death of these his elect members to earthly interests constitute the terms upon which he and they shall be the mediator of the new covenant of Israel, to give Israel a share on the earthly plane in the work of blessing all the families of the earth under the new covenant. Thank God, this will mean restitution, uplifting out of sin and death conditions not only for those who have not yet entered the tomb, but for all of the race who will accept this favor of God through Christ, including those who have gone into the tomb. All refusing this grace will die the Second Death symbolized by Gehenna."—People's Pulpit, Vol. 1. No. 4.

CHAPTER EIGHT.

The Scriptures nowhere declare either directly or by implication that any one human except Jesus has ever been in Heaven above, or will ever be given an abode there; that any part of human man ever has been there, or ever will get there.

If any one had ascended into heaven above up to the time that Jesus spoke to Nicodemus, Jesus never would have said, "We speak that we do know . . . no man hath ascended up to heaven, but he that came down from heaven even the son of man"¹ (John 3:13). Neither could any man except Jesus have ascended up to heaven above, since He said to his disciples, "Whither I go ye cannot come" (John 13:33). He said that the meek shall inherit the earth (Matt. 5:5). It is nowhere written that the meek shall inherit heaven above, for even "David hath not ascended into the heavens" (Acts 2:34), but "he is both dead and buried and his sepulchre is with us unto this day" (Acts 13:36), (Acts 2:29). But still while we know these things are so plainly mentioned in the Bible, we thoughtlessly sing words that teach that, "they're building a palace for me over there"; that we are "heir to mansion"; that we are "going home to glory"; that we should "look for a home in heaven bye-and-bye," "in mansions in the skies," where we are going, "in the good old fashioned way," "when the roll is called up yonder"; and that we are now "marching through Immanuel's ground, to fairer worlds on high." And we say "'tis the old time religion; it will take us all to heaven; and it's good enough for me" and "our sorrow will be over, when we get home," etc. We

¹ "Which is in heaven" is omitted from the Vatican Mss. (John 3:13.)

know positively, by the exercise of reason, that heaven for man cannot be above us or hell beneath, because as we whirl around in each 24-hour period or in each 365-day period, those abodes would have to whirl also.

Let us stick to the Bible which plainly teaches that Jesus is to come to earth to receive us (John 14:3); that the real heaven for man is to be on this earth after Messiah the King comes; that all other kingdoms will become the Kingdom of God, the Kingdom of HEAVEN, the Heavenly Kingdom, and that all can literally enter into that Kingdom who have met the conditions. Let us not sing unscriptural hymns, but let us "get ready to welcome the King" when he comes, by studying the Scriptures and living after its precepts and by teaching the words of Jesus. (1 Tim. 6:3-5), (1 Pet. 1:7-25), (1 Pet. 2:1-3), (Tit. 2:11-15).

Some readers will probably refer to Elijah the Tishbite whom the Bible says was carried away to heaven. This is the only direct instance mentioned in the Bible of any one except Jesus having gone away to heaven; and for this reason man has speculated regarding the destiny of the Christian. There is no record of who Elijah was except that he was "of the inhabitants of Gilead." His name comes from the Hebrew words "*Eli*"—God and "*Jah*"—Jehovah, and may give some reason for men to say that perhaps Elijah was of supernatural origin, perhaps an angel personified, perhaps the Son of God Himself, in the form of man. There was also Melchisedec of whom the same thing can be said. However, there is much room for speculation since the Son of God appeared to others in early and patriarchal times. It might be mentioned here that there is no real reason for disbelieving that Elijah was taken up to heaven in a whirlwind, because there is no real certainty that he was a human man, the kind that Jesus told Nicodemus had never ascended into the heavens. (John 3:13). There is a mention in the

Scriptures of Elijah being a man of God, and that is all we can learn. Nevertheless, let us not speculate nor hold up any pagan superstition. Let us take Jesus at His word and believe Him, and teach what He says (1 Tim. 6:3-5). We shall come to a knowledge of all these things at the proper time that God has appointed. Let us remember that we must get into our lives first the principles of the Kingdom of Heaven, having put off the old Adamic nature (Eph. 4:22-32), thereby helping to establish the Kingdom of Heaven in the embryotic state in our lives; and the seed of the Kingdom, which seed (like the mustard seed) will take root and throw out branches, will grow so that the Kingdom of God shall be literally established in righteous social, commercial, governmental and ecclesiastical systems throughout the earth with Christ as King of Kings and High Priest, and the saints as Priests and Kings and Rulers of the cities of the earth.

In the light of what we have already presented, it would be quite consistent to argue that the commonly accepted teaching of the natural immortality of the soul is just a little in advance of the heathenish idea of a "spirit-world" in the great beyond, where there is a "happy hunting ground" for the spirits or souls of the good dead. May we not say it is nothing less than the heathenish doctrine or transmigration of souls painted in another color and slightly modified by men who fell away from the true teachings of Christ and the apostles.

There is hardly any difference between the theory that the soul or spirit leaves the body at death and enters into the body of an animal or bird or reptile, as the heathen would have us believe by assumption, and the theory that it leaves the body at death to enter into heaven above. The principle is quite the same. In both cases the spirit would transmigrate; in the one, it would be reincarnation—a clothing again with flesh—while in the other, it would be a disembodied spirit. The Bible nowhere teaches

reincarnation or dis-embodiment of spirits of men or transmigration of souls. God did not take a spirit and clothe it in flesh when He made Adam. God made a dead man whom He infused with life. Not until life was infused did Adam have a living spirit; for the spirit of man is immaterial and depends for its existence upon the life of the body. And when the body dies the spirit dies also. It is not dis-embodied in death.

When we speak of the destiny of men in the light of the Scriptures we speak of the man in his entirety, composed of and constituted spirit, soul and body. The *whole man* is the subject of either everlasting destruction because of sin or the subject of Everlasting Life because of righteousness, and not merely one of the parts of the man.

Christian theology ridicules the heathen doctrine of transmigration of souls, when at the same time the theology of the present day is founded almost altogether on the principles of the heathenish doctrine, "natural immortality of the soul." "Transmigration is the passing of persons from one country to another for the purpose of residence, or the passing of a thing into another state, as of one substance into another," says Webster. None but living things can transmigrate. Of course it is understood or rather assumed by men in general that if the soul is immortal, it cannot die or be put to death. Hence, when the body dies it must be assumed that the soul must leave the body, and this leaving the body constitutes transmigration. Therefore, to ridicule the heathen who preach transmigration of souls and with the same breath preach immortality of the souls of all men—"never-dying souls"—amounts to the same as denouncing the very doctrine preached.

The doctrine of natural immortality of the soul was first taught by Satan to Mother Eve, who afterward repented and turned from it, and since then to every one who became disobedient to God until it became the established idea of the heathen from

whom it was borrowed and brought down to us through the dark ages by those who compromised with the religion of the heathen, in order to win them for the sake of gain. Contrary to the plain teaching of the Apostolic Church this heathen doctrine has been introduced into the Christian Churches and men have been taught to mortify the body and to do penances for the sin of the soul, and to buy indulgences for the remission of sins. In short, it is to teach us that we are saved by works. But the Bible teaches that we must mortify the deeds of the body, by the renewing of the mind and the putting off the gratifying of the passions of the flesh, through repentance toward God and man and faith in Christ the Lamb of God who taketh away the sins of the world, and by trusting in His shed blood and His resurrection from the dead, calling upon God to supply all our needs and being obedient to the voice of the conscience and to the laws of Divine love toward all of God's creatures (Acts. 10:42-43).

William Tyndale says, "In putting departed souls in heaven, hell or purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The TRUE FAITH PUTTETH THE RESURRECTION, which we are warned to look for every hour. The heathen philosophers denying THAT, did put THAT SOULS DID EVER LIVE. And the pope joineth the spiritual doctrine of Christ and the fleshy doctrine of philosophers together—things so contrary that they cannot agree. And because the fleshy minded pope consenteth unto heathen doctrine, therefore, he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they be not in as good case as the angels be, and then what cause is there of the resurrection?"

We know that the earth properly improved and renovated with all selfishness and sin eliminated and obliterated will be a very good heaven. Indeed, it will come to pass and it will be called heaven—Kingdom of Heaven. We are told to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

NOTE—The reader has probably noted that the preacher who contends that the soul of man leaves the body immediately at death will be the same man who will stoutly declare that the soul of the dead person does not leave the body for its repose until he has said the last rites over it in the funeral service, perhaps two or three days after death.

CHAPTER NINE.

The Scriptures nowhere declare either directly or by implication, that judgment begins immediately after death, after this present life.

If judgment began immediately after individual death in this age, there would be no need for the resurrection spoken of in (1 Cor. 15 Chap.) and in (Ezek. 37 Chap.) and no need of preaching Christ's doctrine. But the real purpose of preaching Christ is to make ready a Bride—or wife, the Church “without spot or wrinkle,” for the Lamb of God who taketh away the sin of the world, this Bride to be the servant who is tested and tried and found true and pure as gold tried in fire, who with Christ (Matt. 16:27) the Bridegroom, will preach the Everlasting Gospel (Rev. 14:6) to the nations that will dwell upon the earth after the second advent, which nations shall say, “This is our God we have waited for Him; He will teach us His ways and we shall walk in His paths” etc. (Micah 4:2-4). Then shall a nation be born in a day. Who shall have the right to teach that the Holy Spirit will be taken away from the earth as soon as the Lord catches away the Bride, leaving the inhabitants in a state of utter despair and to destroy one another in open warfare assisted by all the demons of hell turned loose? We are too prone to forget that Satan and his hosts are to be chained during the thousand-year-reign and in our zeal in preaching eternal torment for the wicked and for all those that do not reach our standard we forget that God is a God of love and that His mercy endureth forever. We forget that men are conceived in sin and shapen in iniquity, and that the wicked are not altogether responsible for their failure to serve God in righteousness because

of their inherited weaknesses. But we are glad that the Bible tells us that there is a glad day coming when "all that are in their graves shall hear His voice and come forth," and that they shall not suffer and be condemned because of inherited weaknesses, but they shall all get a fair chance to serve Christ and every knee shall bow, and every tongue shall confess Him. But some of these will fall and be lost forever.

If judgment began immediately after death, then it would not have been written, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order" (1 Cor. 15:23). The soul and body of man is to be redeemed from the grave—(Hebrew *sheol* . . . the death state, the unconscious state, oblivion)—(Ps. 49:15). The ransomed of the Lord shall return (Isa. 35:10) from the death state—ransomed by virtue of Christ's sacrifice. (Rom. 5:17), (1 Cor. 15:21-22), (Ps. 37:9-11). Then shall He, who was ordained of God (2 Tim. 4:1) be the Judge of the quick and the dead (Acts 10:42).

All human dead are counted as asleep in Jesus—are reckoned as being alive but unconscious in the sleep of death—waiting for the time when their change shall come (1 Thes. 4:14), (1 Cor. 15:51-54), (John 5:28), and so we read that Job, who believed God said, "If a man die, shall he live again? All the days of my appointment time will I wait till my change come. Thou shalt call, and I will answer thee" (Job. 14:14-15). "I know that my redeemer liveth" (Job. 19:25-27). Thus all are reckoned as alive, although asleep in death, in the grave, in oblivion; and therefore it is said that God is not the God of the dead, but of the living. (Matt. 22:32). It was the sleeping souls—the sentient persons of the saints in death—that John saw (Rev. 20:4), who were resurrected from their graves and were living and reigning in Christ in the Kingdom of God for a thousand years. It was the sleeping souls—the sentient persons of the wicked—that John saw (Rev. 20:12) resurrected, and judgment

was then given unto them, but not according to the deeds done in this life, unless there were those who before death had a knowledge of Christ but failed to live it (Luke 12:47). The wicked are not counted sinners by God except they had once heard of the righteousness of God either through the law, or the prophets, or the preaching of the gospel, because "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19). The wicked are reminded that if they will seek the Lord while he may be found, call upon His name, forsake their evil way and their thoughts, and return unto Him, He will have mercy on them and abundantly pardon them (Isaiah 55), cast all their sins which they have committed behind His back, remove them as far as the east is from the west, and remember their sins no more against them. (Ps. 103:12). We shall all be judged in righteousness "according as our works shall be" if we put on the righteousness of Christ. And those who have not gained a knowledge of the Christ life before they die shall be given a knowledge of Him in the age to come (the Millenium) after they have been resurrected from death.

CHAPTER TEN.

The Scriptures nowhere declare either directly or by implication, that the wicked heathen who have never heard of Christ, are to be favored by God because of their ignorance or that they shall be eternally lost.

The Bible is very plain in its statement of facts concerning the lost. It expressly declares that God will have all men to be saved and come unto the knowledge of the truth. The Bible also teaches that although one may become saved that one may fall from the favor of God for having willfully rejected the path of the just because of the deceitfulness of riches or the pleasures of this age, and be among those who shall be lost forever. This was true of the angels who "kept not their first estate, but left their own habitation," and it is equally true of men. Our Heavenly Father is a God of mercy, compassion, sympathy, tenderness and love, and He must be true to His promise and give every one an equal chance. He has promised to give to the Christians the heathen for their inheritance. There is hope for them after the resurrection and Paul was so firm in this that he declared that "they shall understand." So now, as Christians, we should qualify to become heirs of God so that we will be found worthy as preachers to the heathen in the age to come and win them as our inheritance.

Therefore, if there is hope in Christ after His second advent after the resurrection of the just and the unjust, then there must be hope of being made a partaker of the Everlasting Life, an individual chance for every man, woman and child, who in this life has never come to a knowledge of the truth, but for whom Christ gave Himself a ransom to be testified to them in due

time (Tim. 2:6); their due time being after their resurrection. The first death is because of Adam's sin of disobedience (Rom. 5:12); but the second death will be because of our individual sin committed after having come to the exact knowledge of the truth (Ezek. 18:19-32). Therefore, none can be really lost except those who have been once led to repentance (2 Pet. 3:9), (Rom. 10:13-15) and fail to continue to live to the end (Matt. 10:22) the overcoming life; having become reprobate.

According to the above statements we must conclude that in spite of what men have taught to the contrary, it is a fact supported by the Scriptures that there is a period of probation, a chance to attain unto the Everlasting Life, for all those who are now dead and who have never yet heard of Christ. The Scriptures emphatically declare that "Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven" (Matt. 18:3). "Except a man be begotten again (from above) he cannot see the Kingdom of God" (John 3:3, 5). "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life" (John 3:16). "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark 16:16). "For by grace are ye saved through faith" (Eph. 2:8). "Faith cometh by hearing, and hearing by (doing) the Word of God." (Rom. 10:17). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). The word "believe" comes from the old English "by live" and to believe in Christ is to live by His example. No one believes any more than he lives in the real sense of the word. We believe with the heart (the person). If we substitute the word "person" in every place where the word "heart" is mentioned in the Bible we will come very near the mind of the Spirit. That word "heart" as mentioned in the

Bible does not mean the vital organ between the lungs, the blood-pump of the body. It means a great deal more than that. It means the whole person with all its attributes and its passions. We practice what we believe when we listen to the voice of our conscience.

The Philippian jailor cried, "What must I do to be saved?" And they said, "Believe on the Lord Jesus Christ and thou shalt be saved . . . and they spoke unto him the Word of the Lord" (Acts 16:30-32). The apostle says, "Be ye doers of the Word and not hearers only" (Jas. 1:22-25). Paul declared, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:13-16). Jesus said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

Therefore, we must concluded that the Scriptures declare most emphatically that before any one can be eternally lost, that one must have had testified to him, in a way he can thoroughly understand, the fact that Jesus Christ has tasted death for every one, and that only through Him and faith in Him are we made partakers of a supernatural life (Everlasting Life) by which we are made free from the penalty of Adamic sin—death. "The wages of sin is death" (Rom. 6:23), (Heb. 2:9), (1 Tim. 2:6).

We are, therefore, justified in saying that everyone must for himself hear the Word of God preached by a preacher of the Gospel who has been sent of God to preach the Word: that each must believe for himself on the Lord Jesus Christ, and not by proxy; that each must call upon the name of the Lord before he can be saved; and in order to keep saved he must be a doer of the Word (Jas. 1:25) and endure to the end (Matt. 10:22), (Heb. 2:9), (1 Tim. 2:5-6).

CHAPTER ELEVEN.

The Scriptures nowhere declare, either directly or by implication, that children who have not reached the age of accountability at death are lost, or that they go to heaven above, or to a "spirit-world" of any kind.

The foregoing, then, will explain how that all the heathen who never knew of Christ, all children who have died before reaching the age of accountability, or who having reached the age of accountability have never heard of God's righteousness through Christ; all lunatics, all infidels, the deaf, the dumb, blind, crippled, epileptic, and all those who are dwarfed and malformed and otherwise deformed, so that they cannot have an equal individual trial for Everlasting Life in this age with their fellow-men because of inherited weakness of the flesh, will get an individual trial in the age to come, in the Kingdom of God, because the Scriptures say that the first death is because of inherited weakness, because our fathers ate a sour grape and the children's teeth have been set on edge; but after the resurrection it shall no more be said thus, but the children shall eat a sour grape and their own teeth shall be set on edge in that day (Jer. 31:29-30), (Ezek. 18th Chap.). In the judgment God will not judge after the hearing of the ear, but according as our individual life shall be after having been led to repentance (2 Pet. 3:9) and been taught the truth (1 Tim. 2:3-4) independent of the weaknesses inherited from our parents and forefathers, not having our weaknesses imputed to us. (Ps. 103:8-14). We are glad the Bible tells us that there shall be those who shall believe on Christ after He comes; for "He will be admired of them in that day" (2 Thes. 1:10).

CHAPTER TWELVE.

The Scriptures nowhere declare, either directly or by implication, that all who reject Christ in this life are lost.

Therefore, all those who reject the Christian life as presented by the "orthodox" theories of men, and not in accordance with the true plan of God as set forth in His Word and who are weak by inheritance so that they cannot comprehend the love of God, are not lost; but they are brought up in the resurrection, to be given the exact knowledge of the truth, to have an equal chance with all others for winning the prize of Everlasting (Zoe¹) Life on this earth; to be lived in bodies of flesh and bones, and sinews and breath (Ezek. 37th Chap.). No man shall then say to his brother, Know the Lord; for they shall all know Him from the least to the greatest, and the knowledge of the Lord shall cover the earth as the waters cover the sea (Isa. 11:9). Then, if the (Zoe) Life is rejected after a certain definite period of probation (Isa. 65:20) "the soul that sinneth it shall die" (Heb. 10:26), (Ezek. 18:20); "the wicked shall go away into everlasting punishment"—NOT PUNISHING—(Greek—kalazo—cutting off) (Matt. 25:46); "they shall be punished with everlasting destruction" (2 Thes. 1:9); "evil-doers shall be cut off and the wicked shall not be" (Ps. 37:9-10; "they are vessels of wrath fitted for destruction." (Rom. 9:22). "The end of the enemies

¹ "ZOE" is the Greek word which is used to represent supernatural life as compared with "psuche" which signifies natural animal life.

of the cross of Christ is destruction" (Phil. 3:19). "All the wicked shall God destroy" (Ps. 145:20). "Wide is the gate and broad the way that leadeth to destruction" (Matt. 7-13). "The wages of sin is DEATH (Rom. 6:23). "Sin when it is finished bringeth forth DEATH" (James 1:15)—not eternal misery, remorse of conscience or a literal preservation and unconsumable burning in a literal lake of fire and brimstone—but literal destruction—death—a returning to dust, to remain dust (Psalms 49).

CHAPTER THIRTEEN.

The Scriptures nowhere declare, either directly or by implication, that death, which is common to all men of this present life, is the end of all probation, the end of all hope of salvation.

Death after this present life is not the destined point on which we should dwell as the final windup of all man's hope of salvation or condemnation; for there is to be a resurrection of all the dead (John 5:28-29). Life beyond the resurrection of the dead, a certain period of probation during which time each one has his trial for Everlasting (Zoe) Life (if he has not had a full trial in this present age, independent of inherited weaknesses, overcoming the world, the flesh, and the devil, and getting acquainted with a full knowledge of the truth)—decides all questions as to the Everlasting (Zoe) Life. But should one have come to a *full* knowledge of the truth during this present age, he has enjoyed the privilege of one fair chance, the only chance he will ever get, and having wilfully refused to live it, after having received the power and ability to overcome, it will be impossible to renew himself again unto repentance (Heb. 6:4-6), (Heb. 10:26).

The Scriptures everywhere declare that unless man can be recovered from the doom of death, to which sin, when it is finished, invariably leads, and reunited to God in holiness and love, he can have no fitness for the life to come, nor any hope of attaining to it.

Paul, in his wonderful exposition of the Resurrection Life, illustrates the power that effects the change; and argues in the 15th of 1st Corinthians that "if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain."

CHAPTER FOURTEEN.

The Scriptures nowhere declare either directly or by implication, that only in this present life is there a hope of being made a partaker of the Everlasting Life.

Therefore, Paul says, "If in this (Zoe) Life ONLY WE (the Christians who are now converted to the truth and live the (Zoe) Life) have hope in Christ, we are of all men most miserable." "As in Adam all die, even so in Christ, shall all be made alive, but every man in his own order" (1 Cor. 15:19-23), (Job. 14:14-15), (Dan. 12:1-3), (Ezek. 37th Chap.). So there must be a hope of receiving the (Zoe) Life for those who have never received it and who are now dead, but who will be raised up in the resurrection to be given an individual trial for the Everlasting (Zoe) Life (Acts 15:13-17). Let us not look upon death as a separation of the soul from the body. Death is extinction of life.

"The law was laid upon man as one individual and indivisible unity—not upon his body, nor upon his soul, nor upon his spirit, but upon the whole in one: 'Thou shalt not eat,' etc. And the penalty was not threatened against any one part of his complex nature more than another, but against his whole person, 'Thou shalt die.'

"Orthodoxy constantly affirms that the man himself does not and cannot die. So said the tempter; so said Plato; and so says our traditional theology which is founded on his philosophy. But in opposition to all this the Word of God says, and repeatedly and constantly and uniformly says, throughout the whole inspired volume: 'Sin, when it is finished, bringeth forth DEATH'—to the sinning man—not merely to one part of him, but to the entire man. And so it is now working out its fearful and inevit-

able results in every sinning soul, and when its sad work is finished, whether sooner or later, the sinner must die; and were it not for that new life which is begotten in the children of God through grace in Christ which is not natural, but altogether supernatural, there would be no hope for any man."—J. H. Pettingell.

Man is greater than body, greater than soul, greater than spirit. He is the perfect combination of all. Man—the whole MAN—is the subject of redemption; it is the MAN for whom Christ gave Himself; it is the MAN who is to be resurrected from the dead. It is the whole MAN that dies. Nothing is said in the Bible about the destiny of the soul or the spirit of man; but it is all concerning the destiny of the MAN. The personality of man does not reside in one of the parts but in the whole. It is the whole person that lives. It is the whole person that dies.

Orthodoxy speaks of "the immortality of the soul"—"the worth of a human soul"—"the loss of the soul"—"the salvation of the soul"—"the torment of the soul," but the Bible only speaks of the immortality of the man—the value of a man—the loss of the man—the salvation of the man—the torment and suffering of the living man—the resurrection of the dead man.

Man is classed in the Bible as a unit. Truly he is composed of three parts, a spirit, a soul and a body of flesh; but it is the combination of all that makes the person a man, a unit. Neither of the parts of the man alone is a man. Man is a unit in his creation; in his fall; in his death; in his resurrection; in his redemption; in his life everlasting; in his everlasting destruction in the second death. Man is regarded as one, as a unit throughout the Bible and the great question that is the subject of so much factional strife and unrest in the Church is, "If a MAN die shall HE live again?"

When men assume that all probation ends with the second advent of Christ, they assume that which is not sustained by the

Scriptures. Their assumptions are based upon the erroneous teaching that the earth is going to be burned up literally, while the Scriptures declare "the earth abideth forever" (Eccl. 1:4) and that the fire which is to cleanse this earth is the fire of God's jealous love (Zeph. 3:8-9) after the second advent of Christ, when the population will still remain on the earth; for then all the families of the earth are to be blessed in the seed of Abraham (the elect Church, whom Christ will bring with him), who will preach the Gospel to the people. This burning was prophesied by Malachi who said, "The day cometh that shall burn" (Mal. 4:1-3). This day is the thousand-year day (2 Pet. 3:7-9) during which time the King and His Bride shall rule and reign over all the earth and destroy, root and branch, everything that is evil and offensive and unrighteous in the Kingdom of God. (Matt. 13:41), (Mal. 4:3).

"God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17). This was the purpose of Christ's first advent. We are saved from interminable, everlasting death through the blood He shed. Christ purchased us with the price of His precious blood by which He bought our redemption. The Lord is not willing that any should perish, but that all should come to repentance and to a knowledge of the truth concerning the great salvation.

As a people we are all weighted down by the curse of original sin. We are all anxious to be relieved of this weight. So the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God (Rom. 8:19-22) (THE ELECT CHURCH) through whom we shall be delivered from the bondage that now oppresses us on every hand, and through whom those who have died shall be delivered from death

and shall come forth out of their graves (Dan. 12:1-2), (John 5:28-29), (1 Cor. 15:22) in the resurrection, so that "they shall all know Him from the least to the greatest." The purpose of Christ's first advent was to ransom us from everlasting death. The purpose of Christ's second advent is to deliver us from everlasting death through a resurrection from the death state, when we shall receive our reward (Rev. 11:18), some to everlasting life and some to shame and everlasting contempt (Dan. 12:2).

CHAPTER FIFTEEN.

The Scriptures nowhere declare either directly or by implication, that there is absolutely no hope of salvation beyond the grave for those who have never heard of Christ.

"Since by man came death, by man came also the resurrection of the dead. As in Adam all die, even so in Christ shall ALL be made alive, but every man in his own order" (1 Cor. 15:21-23).

The Greek disciples understood this expression, "his own order" as "his own bunch" or "his own band," denoting that in the resurrection of both the just and the unjust, bands of people will be resurrected at intervals during the whole of the thousand-year-period of Christ's reign on earth, in order to be given an individual chance for Everlasting Life, if they have never heard of Christ.¹

This view, which is prominent in the Bible, is known to modern theology as "second probation." But the Bible is too plain to be misunderstood by unbiased men, and it constantly and most emphatically asserts that humanity is a bundle of inherited weaknesses because of the disobedience of our fathers which was visited upon the generations (Ex. 20:5) which followed; that "the fathers have eaten sour grapes, and the children's teeth are set on edge"; but that in the age to come "ye shall not have occasion any more to use this proverb" (Ezek. 18:2-3): for "the son shall not bear the iniquity of the father; neither shall the father bear the iniquity of

¹ "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5) is not found in the Vatican Mss., and it is not sustained by any other passage of the Bible. Syriac scholars declare it is not a part of the original Apocalypse.

the son." "But if the wicked will turn from all his sins that he hath committed, and will keep all God's statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him" (Ezekiel 18th Chapter). This last statement has to do only with those who are resurrected to life.

The above is not a "second probation" nor a "second chance" for any man; but it is a full chance that God has promised to every one for whom Christ died and who has never heard or come to a knowledge of the truth. The promise must be fulfilled. This promise God gave to Abraham (Rom. 4:13), (Rom. 11:25-33). It cannot be fulfilled until God takes out of the Gentiles "a people for his name" (the Bride) and until He has rebuilt the tabernacle of David, that the residue of men might seek the Lord (Acts 15:14-17), and until the dead have been resurrected out of their graves, every man in his own order or rank (I Cor. 15:22-23).

"There shall be no more thence an infant of days, nor an old man that hath not filled his days." The heathen, the wicked, the crippled, the young children who have died and who have not believed the Gospel because they were too young to understand and had no chance to hear it preached (Rom. 10:14-15), will now have an individual chance for Everlasting Life: "for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20). Then, as it is written, "whosoever liveth and believeth in me shall never die" (John 11:25-26). This latter passage can be applied literally only to those who live after Christ's second presence.

Orthodox theology constantly asserts that a knowledge of these things—the hope and resurrection of the dead—is not essential to salvation, is no topic to set before the people, and

that it is a dangerous doctrine, having a tendency to make men put off living the Christian life in the hope that they will get "another chance" after death. This assertion, however, is a false one because it is founded upon the assumption that man is deathless by nature; that there shall be no resurrection from death; that death is not death; that God told a lie when He said, "Ye shall surely die"; that Satan told the truth when he said "Ye shall not surely die." It is because of the ignorance of men who wrest the Scriptures that we do not hear more words of real comfort on this very important subject which has been so much neglected. When Paul wrote his epistle to the Thessalonians he very tenderly said:

"I would not have you to be ignorant, brethren, concerning them which are asleep—(not concerning them which are up in heaven in a mansion, playing on golden harps and taking an eternal rest—but, concerning them which are asleep) that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: (out of their earthly graves) then we which are alive and remain shall be caught away together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thes. 4:13-18).

We would ask why is it that so many Christians pray God to "make sinners afraid to die" so that in their fear they might turn to serve Him? Why is it that so many claim they are not afraid to die since they are Christians, that they are

ready at all times to die; but as soon as they get sick, preacher and layman alike, they get the best doctor lest they should die? Why is it that modern theologians say that a knowledge of the future state is not essential to salvation and at the same time they hold up before the people the cry, "Where will you spend eternity?" And their preaching is so full of harrowing tales of the agonies of death which they relate with the hope of bringing men to repentance. Jesus would pass the same judgment upon such teachers who wrest the Scriptures that He passed upon the Sadducees who did not believe in the resurrection of the dead—"Ye do err, not knowing the Scriptures nor the power of God."

If perchance there is some disappointment regarding a saintly brother or sister, father or mother, child, friend or relative, who you hoped was already in heaven above, then let us look at the other side—how many of our loved ones, friends and foes and neighbors, perhaps our own incorrigible, maliciously mischievous children, according to the theories of modern theology, have been suffering torment and untold agonies of pain and misery since their death and will continue to suffer for ages to come—is there any comfort or relief of mind in believing that the few saintly loved ones are enjoying eternal bliss while the many unsaintly ones, relatives and friends alike, who are full of inherited weaknesses and evil propensities and who never knew Christ, are doomed.

It is encouraging selfish motives in the daily life of men to preach a doctrine that would have men live the Christian life with no other object in view than to escape a hell of eternal torment, pain and misery and to gain a mansion in the skies while for their friends they have no concern.

This is not in accordance with the Gospel preached by Christ, who taught His disciples, "If any man will come after me, let

him deny HIMSELF, and take up his cross, and follow me; for whosoever will save his life shall lose it."

It is much more comfortable to take the view of the Bible which declares that all who never knew of Christ are in their graves with the just waiting for the resurrection that will take place during the thousand-year-period of Christ's reign on earth, when they shall be given an individual chance to gain Everlasting Life. If the individual had never had a fair trial before his death, he will then get one that will not be hampered by lack of a knowledge of the truth in the preaching of God's ministers, by evil spirits or by lack of ability to perform the will of God. If the individual had enjoyed the Christian life before his death, but was not far enough advanced to be able to comprehend the full light because of the presence of oppressive spirits or weaknesses of the flesh, he will be raised in the resurrection and go on to win the Everlasting Life where he left off at death, and through prayer, watching, and overcoming and strict obedience to God, he will win Everlasting Life.

CHAPTER SIXTEEN.

The Scriptures nowhere declare either directly or by implication that death after this present life is the close of any further growing in the wisdom, knowledge, or grace of God, or that when a man dies, either the soul or the spirit of the man leaves the body to dwell in a spirit-land in a conscious and intelligent state of being.

If the above be Scriptural, then the dead, spirit, soul and body are absolutely dead, unconscious, and in a state of oblivion (Hebrews—sheol, Greek—hades) in hell—a hidden state—the same state that Christ was in for three days after He poured out His soul unto death and was cut off out of the land of the living (Isa. 53:8-12), in which state the wicked dead are RESERVED until the day of judgment (2 Pet. 2:9), and the righteous dead are PRESERVED spirit, soul and body unto the coming of our Lord Jesus Christ (1 Thes. 5:23).

“In death there is no remembrance of thee; in the grave, (Heb.—sheol) who shall give thee thanks?” (Ps. 6:5).

“Let the wicked be ashamed and let them be silent in the grave” (Ps. 31:17).

“The dead praise not the Lord, neither any that go down into silence” (Ps. 115:17).

To assume that the soul or spirit of man is a living, conscious, intelligent entity, independent of the body, ever living—never dying—by the use of doubtful disputations, dark sayings and symbolical parables, would be unfair and far-fetched. Some are inclined to use the story of the scene that took place upon the mount of transfiguration to prove the theory of the natural

immortality of the soul; but we would remind them that the scene was but a vision; for Jesus charged the Disciples to "tell the vision to no man until the Son of man be risen from the dead" (Matt. 17:1-9). To assume too much, to take theories for granted; to dwell upon preconceived notions is to wrest the Scriptures to one's own hurt. One should build only upon irresistible facts.

Some quote (2 Cor. 5:8) to sustain the theory of the natural immortality of the soul. Paul speaks of the time when mortality shall be swallowed up of (Zoe) Life (2 Cor. 5:4) which time he says will be after the second advent (1 Cor. 15:51-54); and being in assured hope of an immortal body, he is burdened with laboring to keep his flesh nature under, to approve himself to Christ. He has the first installment, the earnest of the Spirit, the witness of the Spirit within, that he will become a glorified immortal person if he meets certain conditions. He knows he is absent from Christ because he still has a mortal body (2 Cor. 5:6); but being willing to receive an immortal body when the proper time comes for such to be given, and then to be present with the Lord (for we cannot be present with Him until we are like Him, 1 John 3:2) he is laboring to meet the conditions (1 John 3:3).

Paul says God has appointed a day of judgment (Acts. 17:31), (1 Cor. 3:13-15), when we shall all stand before the judgment seat of Christ (2 Cor. 5:10); this day being after Messiah the King has appeared (Matt. 16:27), (2 Tim. 4:1), (Jude 14, 15), (Rev. 22:12), at which time Paul expects to receive his reward (2 Tim. 4:8), but between the time he speaks in the flesh and the time his reward is to be given, he expects his whole spirit and soul and body to be preserved blameless unto the coming of our Lord (1 Thes. 5:23), in the grave (John 5:28), asleep in Jesus (1 Cor. 15:12-15); for it is appointed unto all men once to die (Heb. 9:27), and as in Adam all die, even so

in Christ shall all be made alive (1 Cor. 15:22), resurrected from the first death (the "hades" death), some to be given Everlasting Life; some to be left to die again, to perish in their own corruption in (the "gehenna" death), the second death, "the death of the age." Any doctrine contrary to this will be condemned by Revelations (22:18-19, 22:7).

In harmony with this, we read (John 8:51) as it is in the original Greek manuscript, "If any one keep my word he will by no means see "death (of the age)." There are two deaths: the first, of this age, called the "hades" death, or the Adamic death, which we must all suffer because of Adamic sin (Hebrew 9:27-28), and the second, of the age to come, called the "gehenna" death, which is only for the wilfully disobedient. Between the two deaths there is a resurrection to life. There can be no second death until there has been a second life.

It is the day of judgment, the Day of the Lord, the thousand-year-day, that Abraham saw (John 8:56), for God had promised him the land of Canaan for an everlasting possession (Genesis 13:14-17), (Acts 7:5), during which day the promise will be fulfilled (Acts 26:6-8) to Abraham and the Jews, who will be resurrected after the Christ, their Messiah, has come (Matt. 8:11). Then all who keep the Word of Christ the King, will by no means see the death of the age; but if they fail to keep the Word of the King, they WILL see the death of the age (the "gehenna" death) from which there will be no more resurrection (Heb. 10:26).

In harmony with this Jesus said: "Fear not them which kill the body, but are not able to kill¹ the soul" (Matt. 10:28). The soul is the natural life. The natural life is immaterial and cannot exist independent of the body of flesh which is material. When the body is killed the natural life must die. The breath

¹ The Greek word used here is "apokteino" which means "to kill entirely," so that no resurrection to life can be possible.

of life returns to God. The whole man falls asleep in death and remains so until his turn comes to be resurrected; the original man returns to dust. In the resurrection or bringing back to life again, the original bones come together, new flesh, perfect in every detail, will cover them, the breath will be restored, the old character of the original man, his spirit (consciousness) and soul (natural senses) will be revived, and he shall be a living person again, full of intelligence and ability to perform as a free moral agent without any hindrance except his own will (1 Cor. 15:35-38), (Ezek. 37th Chap.).

Just as the grain contains in itself the body that is to be, so the body that once was contains in it the seed life of the new body that shall be because of the fact that Christ purchased this new life by giving Himself a ransom for all. Just as the Christ was literally planted in death, so must we; and "if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

The fact that Christ gave Himself to save us from interminable death will be testified to all those who have been ignorant of it in this present life and who have been resurrected to be given a fair trial to attain unto Everlasting Life (Rev. 14:6) through the preaching of that day (Rom. 10:13-15), (Jer. 3:14-18), (Rom. 15:21). Those who have not been ignorant of these things should "rather fear Him (God) who is able to destroy (not—keep preserved in an unconsumable fire—but, able to destroy) both soul and body in hell (in gehenna—the second death)."

There are two words in the Greek manuscripts which in the English have been translated hell. Each word has a specific meaning which the other does not convey. The one is "hades"; the other "gehenna." We must know which passages refer to the one or the other in order to rightly divide the Word. "Hades" is meant in (Matt. 11:23, 16:18), (Luke 10:15, 16:23),

(Acts 2:27, 31), (Rev. 1:18, 6:8, 20:13, 14). "Gehenna" is meant in (Matt. 5:22, 29), (Matt. 10:28, 18:9, 23:15, 23:33), (Mark 9:43, 45, 47), (Luke 12:5), (Jas. 3:6). The "Gehenna" death does not take effect until the second advent of Christ has taken place, and until judgment has been given, against those who reject the life of righteousness.

Jesus said, "He that believeth on the Son hath Everlasting (Zoe) Life (John 5:24). He has the seed of Everlasting Life (Christ) in him in that he has put on the Christ who is the Seed. The Spirit of the Father dwells in him. But like the grain of corn (1 Cor. 15:35-38) the body, soul, and spirit of man, must first be put in the grave state—must die—and go on to corruption before it can bring forth the fruit of Everlasting Life (John 12:24), (Mark 4:26-28), (1 Cor. 15:35-38). As Christians we are expected to become baptized in water in answer to a good conscience toward God and as a public confession of our faith in His shed blood, in order that we may become active members of His body (which is the Church), walking in the newness of (Zoe) Life; a Life that is under the law of the Holy Spirit, ordered and controlled by the Spirit (Rom. 8:2). The Holy Spirit will then guide us in the way of all truth. Godliness is the root of the Everlasting Life. "Godliness is profitable unto all, having promise of the (Zoe) Life that now is and of that—(Zoe) Life—which is to come." This is a faithful saying and worthy of all acceptance. "For therefore, we both labor and suffer reproach" (1 Tim. 4:8-10).

The BREATH of the spirit of life, breathed into our nostrils at birth by the Father—(Heb-ruach)—does not die when the man dies. It returns to God, who gave it. It is the same breath that keeps fire alive, that keeps all plants, insects, fish, and every living creature alive. The spirit of the man which the breath energizes dies with the soul and body when the energizing principle is withdrawn. As soon as "they who shall

hear His Voice" shall have been given the breath again, they "shall come forth" out of their graves; the Holy Spirit shall raise them (Rom. 8:11); and the (Zoe) Life "which is to come" will keep them alive so long as they are obedient to God.

There are but two more direct passages in the Bible which men can quote to sustain the theory of the natural immortality of the soul or spirit. The one is the words of Stephen at his stoning.

Satan in order to deceive people has in many ways gotten those who translated the Common Version to mistranslate. He uses the most subtle ways to deceive and abuse the mind. So it has been in this case. The wrong word has been set in the English Bible at this particularly vital point and, therefore, Stephen is made to say, "Lord Jesus receive my spirit," when the proper translation should read, "Lord Jesus SUSTAIN my spirit" or "help me to suffer" (Booth-Lexicon). If it is said that a part of Stephen went to heaven, could there be two Stephens? There was one "stoned" who "fell asleep and devout men carried Stephen to his burial" (Acts 8:1-2). Was Stephen really buried or did Stephen go to heaven? Was the spirit of Stephen another Stephen?

The other passage is in reference to the souls John saw, "under the altar" (Rev. 6:9). The altar being the surface of the earth, then the souls under the altar must be those that are in the grave waiting for the rest of the saints to be slain. The souls are crying out, like the blood of Abel, symbolically not literally, for there is silence in the grave (Ps. 31:17, 146:4). All the senses are dead in death. As in Adam's creation, the bringing together of an organized body and the breath of (the

spirit of) life produced a living soul, a sentient person, (a person with living senses), so when the breath of the spirit of life is withdrawn, the organism is without the senses and the person becomes a dead soul; the organism begins to go to corruption—to return to dust—and the breath of the spirit of life returns to God who gave it.

NOTE—In reading the story of the transfiguration you will notice that the Scripture says, "there appeared unto them (the disciples) Moses and Elias." Moses and Elias were not literally present. They only appeared to be present. Christ says it was a vision. A vision is an apparition.

CHAPTER SEVENTEEN.

The Scriptures nowhere declare either directly or by implication, that in death there is a living intelligence or consciousness.

It is absurd for men of brain and intelligence to teach that the real man is not the one which is conceived, born a child to live on to maturity, to die, to be buried, to corrupt, to return to dust, and to be raised from the dead, but is one who has no body of matter, neither breadth, length, thickness, outside or inside; and that such an one goes to heaven above to praise the Lord, while his organs of speech are dead in the grave; to see Jesus and the angels while his eyes are closed in death; to hear the songs of heaven, while his ears are decaying in the coffin; and to enjoy the rapture of the celestials while all his senses are rotting in the ground. Has man two sets of organs, one of which dies with the man, and another that leaves at death? The Scriptures plainly teach:

"Yea, man giveth up the ghost (breath) and where is he? His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:10, 21).

"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Ps. 146:4).

"In death there is no remembrance of thee" (Ps. 6:5).

"The dead praise not the Lord" (Ps. 115:17).

"The dead know not anything . . . for the memory of them is forgotten, also their love, and their hatred, and their envy, is perished" (Eccl. 9:5-6).

"That which befalleth the sons of men befalleth beasts. They have all one breath"—(Hebrew—*ruach*), (Eccl. 3:19-20).

The question is asked in the Bible, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" We might answer that only those "orthodox" religious leaders and teachers know who say that the soul or spirit of man is immortal, indestructible, never-dying, deathless by nature. If the soul could not die then there would be no need of fearing Him who hath the power to destroy both soul and body in hell (Greek—gehenna—the second death), (Matt. 10:28), (Ezek. 18:4). In harmony with this we read: "For what is a man advantaged if he gain the whole world, and lose himself, or be (not preserved in a state of misery and torment—but) cast away (Luke 9:25).

CHAPTER EIGHTEEN.

The Scriptures nowhere declare either directly or by implication, that the dead can either see, hear, taste, smell, or feel while in the death state; or that either the spirit, soul, or body of a dead man has attributes.

If the dead have conscious intelligence and senses, then it would not have been written "there is no work, nor device, nor knowledge, nor wisdom in the grave (Hebrew—sheol . . . hell, grave, oblivion) whither thou goest" (Eccl. 9:10).

It is a well-known fact that one can be injured or become so weak in sickness that one cannot pray because that one's spirit is so depressed. It is reasonable, then, to say, or to suppose, that, while sickness or injury to the brain or any other vital organ of the body—which is not fatal—which may produce paralysis, insanity or insensibility for a time, injuriously affects the spirit, so that its activity and freedom is hampered or impeded, an injury that is much greater—that is fatal—does not hamper, impede, depress or injuriously affect the spirit's consciousness and activity at all, but only gives it greater freedom of action, intelligence and feeling? There is absolutely no expression either in the writings of the ancient patriarchs, prophets, apostles or in the sayings of Christ that would teach either directly or by implication, when understood, that there is in man, by nature, an immortal never-dying soul or spirit or that anything else leaves man at death but the breath of life, the wind, the air, the breath.

Is it in harmony with reason or common sense or the Scriptures to teach, or even to believe, or to suppose that if a blow

upon the head will make a person unconscious, then a dozen blows more severe, which would completely crush the head would produce consciousness; when "the real man," "the inner man," the spirit, would escape from his prison, the body, and go up to heaven, to praise the Lord while his friends on earth were mourning over his "remains?"

When a person absolutely sound in body and in good health goes to sleep, that person, so far as his spirit is concerned, is as dead as a stone to all surrounding noises and actions, and is in a state of unconsciousness. To awaken before the usual hour of awakening, that person must be disturbed by being handled or by a call. One might call out loudly any other name except the proper name of that person and yet fail to be heard by him; but should that person's name be mentioned two or three times or even once in most cases in just as loud a tone as was used in calling another name not his own, immediately the one asleep would respond to the call and awaken. That person was sound asleep and absolutely dead or dormant in spirit for the time being. His spirit was dead, but his body, the organs of which were performing their proper functions in digesting food, was alive. All through the hours of sleep the body grows, the heart beats, the blood flows, the stomach works, the wornout tissues are mending.

In the death state all three parts of man die. The man "falls on sleep" (Acts 7:16) "and is laid unto his father's," and goes to corruption (Acts 13:36). The fathers "fell asleep" (2 Pet. 3:4), (1 Cor. 15:13-18).

The sleep of man—the death of his spirit—every night is followed by a resurrection to life every morning at the call of the name of that person, or the awakening from sleep at the usual hour of rising. This is a type of the resurrection of the dead, but if the real essential man does not die then there will be nothing

that needs resurrection. The whole man—spirit, soul, and body—in death, ceases to live; he passes into a state of oblivion, unconsciousness. Life is extinct. The whole man waits in the grave for his proper time to be called in the resurrection, “every one in his own order” (1 Cor. 15:22-23) at the sound of the voice of the archangel (1 Thes. 4:16) with the trumpet, being called from the sleep of death (Job 14:14-15), to receive his judgments and rewards on this earth (Jude 14) after the coming of the Messiah. It will be the spirit of the man that will hear the Voice call the man to come out of the grave—(John 5:28).

Observe closely that Jesus said to Peter, “Whither I go, thou canst not follow me now, but thou shalt follow me afterwards. If I go away, I will come (to earth) again, and receive you unto myself that where I am (on earth) there ye may be also”—(John 13:36—14:3).

Paul writing to the Church at Thessalonica, “concerning those who are asleep” (in death) mentions in some detail many things concerning the resurrection of the dead, and then exhorts the disciples to “comfort one another” that they might not be ignorant concerning the resurrection and that they might not sorrow as those who have no hope (1 Thes. 4:13—5:4). The religion of Christ is a religion of comfort and gladness and satisfaction capable of giving peace and joy to all people who will to do the will of Jehovah.

CHAPTER NINETEEN.

The Scriptures nowhere declare, either directly or by implication, that either the spirit or the soul of a man has weight, or that they ever leave the regions of this earth, or that they are separated from the body when death takes place or at any time after death.

Since the law of gravitation tends to force all substance of weight to the earth's surface, it cannot be said that the man's spirit, or what is generally termed "the real man," has weight, if it be true that "the real man" goes to a heaven above the earth. If man was made of the dust of the ground, and must return to dust again (Gen. 3:19), (Eccl. 3:21) there is no use teaching that the man, either his spirit (Greek-pneuma), his soul (Greek-psuche), or his body of flesh (Greek-sarx) ever goes to a heaven above the earth, or ever leaves the vicinity of the earth.

If the spirit of man—which is supposed by some to be "the real man"—that part of a good man that goes up to heaven, or that part of a bad man that goes to a hell of torment immediately after death of the body—is a finite substance, then it is material, and must consist of matter and be an organism. If it is an organism then it can be disorganized; if it is material then it is a compound and must have weight and other attributes, and have that property of bodies by which they tend toward the center of the earth.

Material things cannot possibly exist without their immaterial attributes. It is as impossible for life to exist without a material body, as it is for love to exist without a lover, or thought without a thinker, or sin without a sinner. It is impossible to have

consciousness or intelligence without life. The spirit of man must be either material or immaterial; if immaterial, it has neither weight nor attributes and therefore cannot exist as an intelligent entity apart from life. All immaterial things cease with the material objects in which they are contained, because all immaterial things must proceed from a material.

Man being constituted spirit, soul, and body of flesh, being of the earth and made out of the earth, must always remain with the earth, and must follow the course of God's inexorable law, "dust that art, and unto (not—heaven shalt thou return—but unto) dust shalt thou return" (Gen. 3:19). Whatever was meant by "THOU" is always synonymous with "MAN" since the creature was not called "MAN" until he was fully alive, being a compound of a spirit, a soul, and a body of flesh and bone, infused with breath of life.

After man was formed he was a dead, lifeless, material, corporeal body of substance; but after God put the breath of life into his nostrils, he became a living soul, an animated body of substance, of the earth earthy, constituted to remain earth, except on condition that man fulfil the commands of Christ (Matt. 22:37-39) and win the prize of immortality by patient continuance in well-doing, when the man—the whole man—at the proper time, will be changed in the twinkling of an eye (1 Cor. 15:51-58), and will receive a glorified, angelic, ethereal body like that of the glorified Christ's, an indestructible body, not subject to geographical limitations or the laws of gravitation, which glorified body will have its abode on this earth anyway, in an ethereal state, with Christ, as a part of the Bride, the Lamb's wife (Rev. 21:2), who will act as priests and kings in the Kingdom of God (Rev. 5:10) on this earth, Christ the Head, being King of kings and High Priest. Christians are not now worthy of being kings and priests and never can be until the time

appointed after the First Resurrection has taken place, and such rewards have been given to those members of the Body of Christ who, according to their several abilities are worthy of such positions in the Kingdom of God; some who are worthy being made rulers over one city, and others rulers over ten cities (Luke 19:12-27) according to their qualifications.

Jesus and all the Apostles and early Disciples hinged all their hopes of the future (Zoe) Life and all their preaching of the truth on the "hope and resurrection of the dead" (1 Cor. 15:11-21); for if the dead rise not, let us eat, drink, and be merry, for tomorrow we die (1 Cor. 15:32.) We repeat again: can it be possible for man to have two sets of organs and senses, one which dies with the man and another which escapes death?

Man is a "creature." He was created, therefore he can be uncreated. He was organized, therefore he may be disorganized. He had a beginning, therefore he may have an end.

Man is not a "being." The loose way we have of giving expression to the nature of man was without doubt brought on by Satan's deception, by his lie, "Ye shall not surely die . . . ye shall be as gods," which he has perpetuated and forced upon the Church. If man were a "being" in the strict sense of the word, as we commonly call him—a human being—he would not be a creature; for a creature must have a Creator and must be subject to disorganization, death. But a "being"—there is but one Being—is by nature deathless, eternal.

If man is a "being" he therefore never began to be, and hence he cannot cease to be. Consequently we have the theory of the natural immortality of man. And when "orthodoxy" speaks of death of a man it says, "he passed away," meaning by this that the real man "the soul" has passed on to heaven or to hell and left the regions of this earth, to be more alive than ever. When a dead child is found by the police, the report goes out imme-

diately that "the body of a child was found;" of course, it is assumed that the soul of the child has escaped from its prison or house, the body, and that it still lives. But it is passing strange that when the soul of the child is referred to, it is also called by the name of that child. Sometimes we hear the expression "the body of John Smith was found" and we wonder where John Smith is; and so "orthodoxy" which compromises with him who was a murderer from the beginning and abode not in the truth—the father of all liars—comes to our rescue and says, "His soul goes marching on; John Smith has passed into eternity. His body died but he lives." But the Bible says John Smith, spirit, soul, and body, is in the grave, either reserved for the day of judgment, or preserved unto the coming of our Lord Jesus.

CHAPTER TWENTY.

THREE KINDS OF LIFE.

Lazarus was a good man, a friend of Jesus. He got sick and died. All the orthodox teachers in that day would say that Lazarus, spirit, soul and flesh body had gone to hell, to oblivion—the hidden, covered up state—the grave. After Jesus came on the scene, he called with a loud voice; the dead heard the voice and came forth. If Lazarus' spirit or soul had gone to a heaven above the earth, or to a so-called paradise, and stayed there four consecutive days, why did he not tell us what kind of a time his spirit had there, and what the place looked like? Did Jesus call Lazarus' spirit back from heaven? Or from paradise? Let Jesus answer (John 11:1-46). "Our friend Lazarus sleepeth, howbeit Jesus spake of his death, but they thought that He had spoken of taking a rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

It is a strange fact that men will almost invariably teach that when a man dies, his spirit immediately leaves his body and goes to its eternal reward; that at death the spirit is at once ushered into eternity; but when relating the story of anyone who was once dead and had been raised from the dead like Lazarus, and someone asks where the spirit of Lazarus was the four days he was dead, they at once explain away the question or say, "We must not lean upon our own understanding." If the spirit of every other man at death is ushered at once into eternity, why was not Lazarus' spirit ushered into eternity? Does it not seem heartless and cruel to have Lazarus' spirit taken away from heaven above, where every other good man's spirit is said to be consciously enjoying eternal bliss and happiness, and to have it placed back into

the corrupt body again only to escape once more at the death of that body?

These questions will be raised wherever that old lie of Satan, the theory of the deathlessness, the natural immortality of the man, is taught; and in order to avoid the questions, men will explain away the direct thought only to plunge into a deeper and more difficult tangle of questions.

We all have a Scriptural right to come together to reason out of the Bible what is the truth of God. We all ought to strive to learn the exact knowledge of the truth (Col. 1:9-14). Philip Mauro, in his work, "The Number of Man," says:

"If there is 'the truth' to be loved and sought, there is also 'the lie' to be hated and shunned. The doctrine of the divinity of man is either one of the greatest of all truths, or it is one of the greatest of all lies. It can occupy no middle ground. If the old doctrine of the corruption of human nature is the TRUTH, then the modern (and ancient) doctrine that man is (or should become) 'as God' is the LIE. The original text of 2 Thes. 2:11 speaks, not of A LIE, but of THE LIE; and to what can this refer but to the first of all lies, namely, that man should eventually become, through the pursuit and acquisition of knowledge, as God. . . . The Bible says that the acceptance of the lie will be because men would not receive the love of the truth. 'Because they received not the love of the truth that they might be saved, for this cause God shall send them strong delusion that they should believe THE LIE' " (2 Thes. 2:10-11). The lie is, "Thou shalt not surely die."

"Here again we have the teachings of the Bible and that of popular modern theology in direct opposition one to the other. All must agree that, if one of these utterances is 'the truth,' the other is 'the lie;' and each must for himself decide which is which."

We have now dealt with what is known in the Bible as the law of sin and death, and we now will examine the law of the Spirit of (Zoe) life in Christ Jesus, which all Christians should live, and which law makes us free from the law of sin and death, and eager to gain Everlasting Life.

Let us repeat to freshen our memory, that after God formed beast and man out of the dust of the ground, they were compound inanimate objects or organisms, known in the Scriptures as dead souls. It was into these dead souls that God breathed the breath of the spirit of life (Genesis 2:7, 6:17, 7:15, 7:21-22), and they became living souls. We will again notice that man is composed of three parts into which God placed the vital principle, namely,

	<i>English.</i>	<i>Hebrew.</i>
Body	flesh and bone....	basur
Soul	animal life	nephesh chaiyah
Spirit	spirit of life.....	neshamah chāiyah
Breath	air or wind.....	neshamah or ruach

In the Hebrew, the "neshamah" and the "ruach" are used interchangeably to signify the same thing.

This compound of three distinct parts in which there is breath, is common to both living man and beast and every breathing creature; but man, being made in the image of God, and having been given dominion over all other forms of life, although not self-existent in himself, has been endowed with a free will and the powers of intellectual action; and has been authorized to exercise dominion within the earthly sphere where he is placed; and thereby he becomes a sort of individual sovereignty, a free

moral agent with power to will to do or not to do. He has received this power from God through nature, and we call it the breath of the spirit of life, or that vital principle of God in the air which is breathed by man and which generates, gives energy or vitality to the transitory animal life—the sentient person—and promotes the mental states, namely: intuition, imagination, perception, impression, interest, idea, thought, motive or purpose, desire, reason, judgment, confidence, volition, exertion, which develop into action, habit, character and satisfaction of the person and which are conducive to either Everlasting Life or everlasting destruction of the person.

By the aid of certain power and forces which he misuses, Satan influences the person through suggestions to one or more of the senses of man thereby causing the man to forget God and to disobey Him. All the influences that come from God cause the man to cleave to that which is good. All the influences that come from Satan cause the man to cleave to that which is evil.

The person (composed of a body of flesh and blood, a soul of animal senses which is contained in the blood, a spirit of intelligence and consciousness) infused with life is an organized creature which can be dis-organized. The body depends upon the soul for its maintenance; the soul depends upon the spirit for its maintenance; the spirit depends upon the breath for its maintenance; and the breath depends upon God for its maintenance. All living things result from and depend upon God for life. All life whether in God or in His creatures is the same. It is not a substance. It is an energizing principle of which God is the fountain and all God's creatures are His handiwork infused with life through the breath.

All the breath or air that proceeds from the Fountain of Life is absolutely pure. All the air that is impure has been made

so by satanic influences defiling and poisoning the pure air, in order that men may be hindered in serving God. Satan is the prince and the power of the air, by Divine permission. To breathe impure air is to promote impure blood, impure senses, impure thoughts, impure motives, which weaken men and cause them to transgress law. Satan always attacks the senses of men when influencing them to sin. The wrong use of any one of the senses may defile the man so that he will sin against God, and ultimately get sick and die. Man is the author of his own death through a yielding to temptation. All death is the result of the wrong uses of the senses, touch, taste, smell, sight, hearing and reason (1 Cor. 10:31), (Eph. 5:1-18), (2 Cor. 7:1), (Jas. 1:19-25), (Eph. 4:29).

It is undoubtedly true that the abuse of taste and smell is the causes of most deaths. The abuse of these senses weakens the vital organs very quickly, so that they can not perform their work and the result is death. Therefore it is very important that we watch and pray lest we enter into temptation and allow our senses to become defiled so that our will powers are weakened and we are not strong enough to live. If we willfully listen to impure speech, eat impure foods, breathe impure air, touch impure things, etc., our minds become defiled and we will think impure thoughts which are sure to produce impure and unholy actions, habits, and characters (Phil. 4:8).

All men may acquire the ability to resist evil if they will surrender their wills to God through Christ (1 John 3:8) and trust Him (1 Cor. 10:13), (Rom. 8:7-8).

In growing corn most people know that different kinds of corn must be planted at great distances from each other lest the pollen of the one kind be blown by the wind and mixed with that of the other variety. For instance, if you should plant pop-corn too close to sweet corn, more likely than not, both varieties would be spoiled, or at any rate one would be contaminated with the char-

acter of the other. Either the pop-corn would partake somewhat of the character of the sweet corn and lose its popping qualities or else the sweet corn would partake somewhat of the character of the pop-corn and become tough and unpalatable. Just so it is in the Christian life. Some one has well said, "Show me who your associates are and I'll tell you what your character is." We are "known by the company we keep." The Apostle says: "Evil communications corrupt good manners," and we are told to have no part with unbelievers at the peril of our lives. Just as the two varieties of corn can be mixed and defiled if planted close together without some way to keep the character of each separate, so it is with the Christian who associates with the world and is friendly with it. He will surely be contaminated with sin unless he keeps Christ—the Way—between him and the world to keep off the character of the worldly (Rom. 6:11-13), (1 Tim. 5:22), (Jas. 4:4).

Certainly our lives are governed for good or evil by the atmosphere in which we live, by our associates, our habits and our circumstances. But behind all these things there is an influence that causes us to perform. This influence is carried on by messengers, by evil spirits or good spirits. These spirits are either demons of Satan or they are angels of God. The evil spirits are messengers of oppression and the good spirits are ministering spirits or messengers of mercy. Our fight for life is against these demons who oppress us on every hand (Eph. 6:12). Their purpose is to put some weakness upon us so that the BREATH of the spirit of life will leave us. When the breath, the vital principle that infuses man with life, leaves the man, he becomes unconscious (his conscience is dead) he dies, "he returneth to his earth in that very day his thoughts perish."

We must make a difference between the breath of the spirit of life (which shall return to God who gave it (Eccl. 12:7) of both the man and the beast and all living creatures of earth, and the

spirit of man which at death of the man is "cut off out of the land of the living," and which dies with the soul and the body.

The Scriptures are very plain on this subject. It is by that thing which in the Bible is known as the spirit of man—"our spirit"—"my spirit" (Rom. 8:16), "our conscience" (Rom. 9:1), (Acts 24:16)—by which we know by intuition whether a thing is right or wrong. It is by our spirit that the Holy Spirit of God bears witness to us that our sins are forgiven and we are become the children of God. It is by our spirit that we influence those about us for good or for ill. When we see a man put all his energy, his life, into his work, and sacrifice even food and sleep to accomplish an end, it is by his individual spirit that he does it. It is this spirit, this influence, this motive power that dies with the soul and the body, and is "cut off out of the land of the living."

There is also a difference between the spirit of the man and the Spirit of God. The Psalmist makes this plain when he says: "Create in me a clean heart, O God; and renew a RIGHT SPIRIT within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy Salvation; and uphold me with THY FREE SPIRIT. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:10-13).

It is by our spirit that we pray, to make our requests known to God (1 Cor. 14:14-16); and it is by our spirit that we worship God (John 4:23). When we suffer unrest, a guilty conscience, and fear, our spirit is troubled within us (2 Cor. 2:13). It is by the spirit of man—that power that we have to will to do or not to do—by which men have sealed their testimony with their blood and sacrificed life itself to live out the courage of their own convictions. It is the Spirit of God through the breath of life and the senses that gives the energy and strength to the spirit of man and gives him the wisdom which is from above,

which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without prejudice, and without hypocrisy. It is the spirit of the Evil-one that takes away energy and strength from the spirit of man and gives him that which is the wisdom of the world, which is first impure, then quarrelsome, violent, hard to be entreated, without mercy and good fruits, full of prejudice and hypocrisy.

The breath of man is to the motive powers or spirit of man what oxygen is to fire. The organs of the body and the blood and acids of the body may go on to perform their daily functions while the imaginations, thoughts and intents, and voluntary actions of the body lie dormant or dead, the man being unconscious or asleep. Therefore we say that when man is asleep, his spirit (so far as the will powers of man are concerned) is dead, but his soul and body are alive. Too long unconsciousness produces death of the soul and body as well, and the whole man begins to return to dust because the breath of the spirit of life will have left the man and there is nothing to sustain life. Hence without the breath there can be neither spirit nor senses. It was the spirit of Lazarus that heard Jesus' voice call; but God had first answered Jesus' prayer (John 11:41-43) and sent back into the body the breath of the spirit of life, which revived the spirit of Lazarus, giving energy to the senses so that he could hear Jesus call him.

When the breath of life (Hebrew—*neshamah chayah*) (*ruach*) leaves the body to return to God who gave it, the man, body, soul and spirit—the whole person—dies, and the man returns to dust. It is the breath of life (not life itself) that leaves the man first at death. Life itself dies as soon as "the breath of the spirit of life"—the vital principle in the air which generates life—the breath of life—leaves the man. This is what leaves every living man, whether good or wicked, at death; and it was that which left the body of Lazarus and the daughter of

Jairus when they died; and came again (Luke 8:55) before they were raised from death, in answer to the prayers of Christ.

The animal life or soul of man is dependent upon God through nature, through the spirit of man which operates upon the soul. The body of flesh is dependent upon the soul, and they are all dependent upon each other in promoting life; for without the one the other could not live. Therefore without all the parts incorporated in organized life there can be no vitality present in the person. In fact there could be no person unless all three parts were incorporated; there could be neither a dead person nor a living person in that event.

The breath of the spirit of life has no intelligent action or consciousness of itself. It was united with the body by God as a means through which God gives energy to the natural life; and it cannot maintain any activities after the body has become disorganized and begun to decay in death and to return to dust.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life (*neshamah chiyim*), and man became a living soul (*nephesh chayah*)."

The phrase (*nephesh chayah*) translated in this passage, "living soul," designates nothing peculiar to man, for it is equally applicable to the brute. This expression is employed ten times in Genesis, and twice in Leviticus, and in every instance but this it is used with reference to the brute animals. Observe closely, God does not bring a living soul and put it into Adam's lifeless body; but Adam becomes a living soul by the impartation of the breath of life. Animals become living souls by the same process. The breath of life is the inspiration of some Divine virtue fitted for the exercise of life and reason, and is infused into the organic body; in short, it is not life itself, but the breath of the spirit of life, that which produces or promotes life, that which is withdrawn at death. At death the man becomes "a dead soul," an expression that is used several times in the Scriptures to

denote one from whom the vital breath has been withdrawn; when the heart ceases to beat, the circulation of the blood is stopped and all sensitive and voluntary action is at an end. To this the Scriptures agree.

"Thou sendest forth thy spirit (ruach—breath); they are created; Thou takest away their breath (ruach); they die and return to dust." (Ps. 104:29-30).

"His breath (ruach) goeth forth; he returneth to the earth; in that very day his thoughts perish" (Ps. 146:4). "The spirit (ruach) shall return unto God who gave it." (Eccl. 12:7).

"For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath (ruach); so that (in this respect) man hath no preëminence above a beast." (Eccl. 3:19).

God breathed the breath of life into material things only. Life is not material.

There are good and evil influences from without that are brought to operate upon the natural life of man, and these tend to vitalize or devitalize the human spirit, the soul and the body. Therefore, that man may be acquainted with these facts, God has mentioned in His Word three kinds of life.

1st. Greek—*Psuche*.....Animal Life.....The Natural.

2nd. Greek—*Kakos*.....Evil Life.....The Praeternatural.

3rd. Greek—*Zoe*.....Holy Life.....The Supernatural.

Life is immaterial; it has no attributes, and can exist only in some material organism. The (*Psuche*) or transitory animal life receives its energy from God through nature, through the spirit of man. The (*Kakos*) or evil life proceeds from Satan and operates upon the natural life through the five senses, through evil suggestions, through the spirit of man, upon the will of man (if man yields to the evil suggestions) causing

devitalization, degeneration, the putting on of weaknesses, sin, sickness, and finally death. The (Zoe) or holy Life proceeds from the Father, only through Christ (1 John 5:10-12), and operates upon the animal or natural life of man through the five senses through righteous and pure suggestions, through the spirit of man, to regenerate, and to revitalize; and if man yields, weaknesses, sin, and sickness, and the power of death are destroyed, and man receives "more abundant" (Zoe) Life (Phil. 2:13) (John 10:10). The (Kakos) or evil life takes away the vitality man was given by God through nature or through grace, (Rom. 7:14-23), while the (Zoe) or holy Life adds to the vitality man already has by nature. It is this (Zoe) LIFE, which is literally dropped into us by God Himself as soon as we, without reserve or condition, surrender our self nature to Him through Christ; and this life at once begins to bear the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control.

The (Kakos) life produces the works of the flesh mentioned in (Gal. 5:19-21); but if we live after the law of the Spirit of (Zoe) Life in Christ Jesus (Rom. 8:1-8), we shall be free from the law of sin and death and have no condemnation (2 Cor. 2:9-17).

Holiness is the root of Everlasting (Zoe) Life. Holiness is the root of immortality. Without the root immortality is wanting. Without immortality (deathlessness) none can live forever. Where there is immortality there must be infallibility. None but Jehovah and Christ are infallible.

Just as the natural life is sustained by material foods, so this higher Life, the (Zoe) Life, which can be had only through Christ, must have its spiritual food in order to be maintained and developed into perfection, into Everlasting (Zoe) Life; and it is only those of whom Jesus spoke that get this higher Life,

this supernatural Life, when He said: "MY SHEEP hear my voice . . . they follow me: and I give unto THEM Eternal Life (John 10:27-28).

It is written: "Evil shall slay the wicked," but "the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Paul says, "I find then a law, that, when I would do good, evil (Kakos) is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! Who shall deliver me from the body of death? I thank God through Jesus Christ, our Lord" (Rom. 7:21-25).

The Scriptures say: "He that will love (Zoe) Life and see good days, let him refrain his tongue from evil and his lips that they speak no guile, let him eschew evil and do good, let him seek peace and pursue it" (1 Peter 3:10-15).

"If thou wilt enter into (Zoe) Life, keep the commandments" (Matt. 19:17).

"He that followeth me shall not walk in darkness, but shall have the light of (Zoe) Life" (John 8:12).

"I (Jesus) am the Bread of (Zoe) Life" (John 6:35).

"He that believeth not the Son shall not see (Zoe) Life" (John 3:36).

"Believing ye might have (Zoe) Life through His name" (John 20:31).

"I am come that they might have (Zoe) Life" (John 10:10).

"The gift of God is Eternal (Zoe) Life through Jesus Christ, our Lord" (Rom. 6:23).

"Your (Zoe) Life is hid with Christ in God" (Col. 3:3).

This (Zoe) Life is NOT common to animals because it is only through Christ that the (Zoe) Life can be obtained (1

John 5:10-12), (John 10:10). It is hid with Christ in God. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have Everlasting (Zoe) Life (John 3:16, 6:53).

Life in Christ was the first truth which Satan sought to obscure by introducing the false philosophy of the natural immortality of man, which he taught to Eve in the Garden of Eden. The real Gospel message is the proclamation of this (Zoe) Life—life after death—to mortal men—not to immortal men—and that, only through Jesus Christ who is its only Source. This (Zoe) Life is in its fullness only by a conception from above—a new birth, and a resurrection from the first death, through Christ, by a Divine, supernatural interposition. This is the "great salvation" (Heb. 2:1-3), that is offered to us, "for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish (in everlasting destruction) but have Everlasting Life" after the resurrection from the grave.

Some will persist in putting the thought that those who hold the Doctrine of LIFE in Christ and death out of Christ, are advancing the theory that annihilation takes place immediately after the first death, and that this theory is the Doctrine of Annihilation; when the fact is, our doctrine is just the same as that of the Apostles who, "holding forth the word of THE LIFE"—Eternal Life through Jesus Christ—showed themselves a pattern of good works: in doctrine, uncorruptness, gravity, sincerity, sound speech that could not be condemned. For this is the promise that He hath promised us, even Eternal (Zoe) Life (1 Jno. 2:25). We hold that in Him was (Zoe) Life; and THE (Zoe) LIFE was the light of men. The gift of God is Eternal Life through Jesus Christ.

Man consists of three parts, spirit, soul and body. Neither one of these parts of man can be a living entity independent

of the other two parts. When man dies, all three parts die. When Jesus died His Spirit, soul and body were cut off out of the land of the living, and "He made His grave with the wicked and the rich in His death." But some of us have been guilty of saying that only two-thirds of Jesus died and that His spirit escaped to go to preach to the spirits in prison (1 Peter 3:19). But the Scriptures plainly state that "He was cut off out of the land of the living" (Isa. 53:8-9), (Ps. 16:10), (Isa. 53:10-13), that He died (1 Cor. 15:3-4).

The spirits in prison are alive; they are evil spirits otherwise known as demons. Jesus did not go to them at death (2 Pet. 2:4), (Jude 6), for He was "cut off out of the land of the living."

Jesus' spirit could not have gone to heaven above at the time of His Death because He said to Mary after His resurrection, "I have not yet ascended to my Father" (John 20:17).

In 1st Corinthians 15 we read these words of the apostle: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died—(not how that Christ's body died, and His soul went to Paradise to sup with the thief, nor how His soul went to preach to the spirits in prison—but how that Christ died—)(not one-third of Christ, his body, the other two-thirds living on,—but how that Christ—three-thirds—died) for our sins according to the Scriptures; and that He—the whole man—was buried, and that He arose again the third day, according to the Scriptures."

In the light of the Word let us notice some very particular and important points:

1. Christ died. The whole man died.
2. Christ was buried until the third day.
3. Christ did not go to paradise while dead.
4. Christ did not go to preach to wicked spirits while dead.
5. Christ did not go to heaven while dead.
6. Christ made his grave with the wicked and with the rich in His death (Isaiah 53:9).
7. Christ did not leave the grave until the third day.

Let us not assume that Jesus went to Paradise the first day of His Death to sup with the thief, and still contend that He went to preach to the spirits in prison. It is commonly assumed that Paradise is a place for the departed spirits of the good, and that the prison is a place for the spirits of the departed wicked people. This assumption is encouraged by the theory that the spirits of dead men leave the body at death and those of the wicked are imprisoned in a purgatory. But the Bible speaks of no such place as purgatory. It has been taught by the Church that those who are imprisoned in purgatory may be released by the prayers of a priest on the payment of certain sums of money. But the Bible does not sanction such teaching. Christ only conquered death. Men are the authors of their own destinies, and once dead, none but Christ can have any effect upon them, and that not until the time appointed when they shall be resurrected, after He comes. It is such assumptions as the above that have made men careless about sin, fully believing that for certain indulgences their sins can be forgiven through the intercession of man, and by certain penances and the payment of certain sums of money they can be redeemed from purgatory or from a hell of torment even though they be overtaken with death before they have had a chance to make confession. But the Bible, which should be our daily rule of faith and practice

teaches no such doctrine. If men would read the Bible and do their own thinking instead of having others do their thinking for them they would learn these things for themselves. Christ could not possibly have gone to Paradise or to the prison in His death and still remain dead in the grave at the same time. Paradise and the prison cannot possibly be the same place. Jesus' body died and he poured out His soul unto death, and He was cut off out of the land of the living—in short, He was dead; for the Scriptures very plainly declare that Jesus was not resurrected from the dead until the third day (1 Cor. 15:4) and that it was after His resurrection, in His quickened flesh, "by which He went and preached unto the spirits in prison; which sometimes were disobedient when once the longsuffering of God waited in the days of Noah" (1 Pet. 3 18-20). Let us understand that "the spirits in prison" are demons, fallen spirit-persons, fallen angels, not the spirits of men who are dead.

One of the chief reasons why the preaching of the present day is a failure, is because men have refused to preach the Gospel which Paul preached. And Paul warned men that if they preach any other gospel, they would be cursed (Gal. 1:7-11). Men have been preaching in such a way that Christians have become very selfish in their Christian lives in wanting to live right so as to escape a possible place of everlasting torment, when the real motive should have been an unselfish one. Salvation from sin, sanctification, and the baptism in the Holy Spirit have been themes that have been preached very zealously, and men, women and children in thousands have accepted these truths and made them a part of their lives. But there has been a tendency to want these graces in order to qualify so as to be able to obtain blessings in answer to prayer mostly for self, and in order to be found worthy of escaping a (so-called) place of everlasting torment

in a lake of literal burning fire and brimstone. The doctrines of the 12th, 13th, and 14th chapters of 1st Corinthians have been preached with the notion that when these doctrines are taught, the full gospel has been taught. But there is a doctrine that eclipses all other doctrines in that it is the cardinal doctrine of the Bible around which all the other doctrines swing and men of God have failed to declare the whole counsel of God in neglecting to preach salvation from death, salvation from the penalty of sin—death, for all people who will obey, through Jesus Christ our Lord, by a resurrection of the dead both of the just and the unjust.

This is the deepest doctrine of the Bible and the most neglected one; and it is set forth by the apostle Paul in the most neglected chapter of the Bible—the 15th Chapter of 1st Corinthians. And Paul emphatically declares that the reason why men's preaching is in vain, is because men have failed to preach this very doctrine (verses 12 to 18). And he goes on to argue that "If in this (supernatural—Zoe) life,—the Everlasting Life—only we (who are now Christians) have hope in Christ, we are of all men most miserable" (ver. 19). He further declares that, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order." He has also reminded the Church in general that it is written in the Word, "To whom He (Christ) was not spoken of, they shall see; and they that have not heard shall understand" (Rom. 15:21). Peter declared that "the Lord is not slack in His promise, as some men count slackness; but is longsuffering to us-ward not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). So we find that the great burden of Paul's message, and also of the message of all the early Disciples of Christ is in the words of Paul himself, namely: "This, I confess unto thee that after the way which they call heresy, so worship I the God of my

fathers, believing all things which are written in the law and the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and the unjust" (Acts 24:14-16). Paul goes on to ask this question, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8).

It is not salvation from sin only that should be preached, but salvation from DEATH,—the wages of sin. Therefore, it was, that when Christ was born in the manger, the angel of the Lord spoke to the shepherds, saying, "Behold, I bring you glad-tidings of great joy which shall be to ALL people" (Luke 2:10). So now all people will have a part in the resurrection of the dead, every man in his own order, both the just man and the unjust man (John 5:25-29). And it was by this declaration of the angel of the Lord, God's promise of glad-tidings to all people, that glad-tidings was preached also to them that are dead (1 Pet. 4:6) that they might be judged according to men in the flesh—(not at the time of death, but after they are resurrected from the dead and are become men again in the flesh); for judgment does not take place at death but after the resurrection (Jude 14, 15). Men are judged while they have their senses in living bodies, not while they are insensible and are dead. And as it was in the days of Paul, and true to his declaration, any man who dares to preach salvation from death, through a resurrection of the dead to life again, will be called a heretic.

It was not the dead, fleshly Jesus that preached to the spirits in prison, but it was the resurrected, the risen quickened, Christ, the glorified, changed, spirit man Christ Jesus who preached to the spirits in prison. He could not preach while His body lay in the grave (1 Pet. 3:19-20) for there is no work, nor device, nor knowledge, nor wisdom in the grave;

and in the very day of death the thoughts and love are perished (Eccl. 9:5-10), (Ps. 146:4), (Ps. 115-17). Hence, Jesus could not do that which the law of God says is impossible to do without a material organism in which life must dwell, and through which life must produce and perform all action,

The spirits to whom Jesus preached were at one time pure angels of heaven who, yielding to Satan's temptation, became corrupted and impure and fell from the favor of God and are now called demons. They were once dependent on God as was Satan their leader, but something passed over Satan and he caught the fever of independence and began to make himself his own pivot, and so he began to be in hell. He began to assert himself to the exclusion of God, so he fell and all his demons who leaned on him fell also. They are the fallen sons of God who could materialize and impersonate human men before the flood and of whom it is mentioned in the Bible that "they took wives of all which they chose," among the daughters of man, and brought forth a race of wicked giants, men of renown (Gen. 6:1-5), (Jude 6).

Jesus really died, for He was raised on the third day from the dead. If the body and soul only die, then man cannot be said to be wholly dead, since only two-thirds of the man died. If only two-thirds of the man dies, which part of the man would the reader call by the man's proper name; the part that was buried in the cemetery or the part that escaped death and went to heaven above?

The Scriptures plainly state of man in common with the beast:

"His breath(of life), (ruach) goeth forth; he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4).

"Like sheep they are laid in the grave; death shall feed on them. . . . Man that is in honor, is like the beasts that perish" (Ps. 49:12-20).

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea they all have one breath (Hebrew—*ruach*. . . . breath of life); so that man hath no pre-eminence above a beast; all go unto one place—(the soul, and flesh body of man and beast alike)—all are of the dust and turn to dust again" (Eccl. 3:19-21).

They are said to be in hell (Heb.—*sheol* . . . hell, the grave, oblivion) whether they are buried in the sea, in a cannibal's stomach, in a lion's stomach, in a cemetery, in the open street, on a mountain top, or if cremated.

The second death in "*gehenna*" is the same as the first death in "*hades*" except that there is a resurrection (John 5:28-29) for all who die the first death; but there is no resurrection for those who die the second death, since there can be no more sacrifice for sin (Hebrew 10:26). The second death is symbolically called "the lake which burneth with fire and brimstone" (Rev. 21:8), (Rev. 20:14); a symbol of entire or complete obliteration, disorganization, destruction. No one can take part in the second death until the Bride of Christ is complete and the second advent of Christ has taken place, and until judgment is given (1 Cor. 6:2-3), (Jude 14-15), during the reign of Christ as King. Therefore, there must be a resurrection from the first death. Judgment can be realized only by those who have living senses and intelligence.

In the resurrection of the dead, both of the just and of the unjust, the whole man—spirit, soul and body—will be resurrected out from the death, oblivious, lifeless state. The spirit of man, has not in itself the power to raise itself, the soul, and the body from death: for it will be dead itself just like the spirit of Jesus who was cut off out of the land of the living. It was the Spirit of the Father that was in Jesus

that raised Him from the dead (Rom. 8:11). And it will be the Spirit of the Father that will raise us.

In the resuscitation or resurrection of the dead both of the just and the unjust, it will be the energy of the Spirit of God that will raise the spirit, soul and body of man from the dead; and although the body of flesh after death goes into corruption and returns to dust, there will be a bringing together again of the scattered bones of the dead, "and sinews will be laid upon them, and flesh also covered with skin, and breath shall be put in them and they shall live" (Ezek. 37th chapter). And although among these dead there be those who formerly had been Christians possessed of the (Zoe) Life, at death the (Zoe) Life was taken away from them so that they, spirit, soul and body, could die at their appointed time (1 Cor. 15:35-38), (Heb. 9:27). The Scriptures say: "What is your (Zoe) Life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4:14-15). It is imparted character; it is the Christ-life from God the Father. We are all counted asleep in death, but are really dead in death, and our (Zoe) Life is hid with Christ in God.

Let us look at the forest and notice the limbs divested of all their foliage which was their glory. They are asleep. The sap (their life) that came in the spring-time and brought forth the leaves and fruit has gone down into the tap-root and is hidden in the ground. But when the spring-time comes again the tree is vivified, revived, the sap returns as before and the leaves and fruit come again. So with the (Zoe) Life. We, as Christians, have it within us, but "it is as a vapor (just for a time in this age, this life) "that appeareth for a little time, and then vanisheth away," because "it is appointed unto men once to die," and "it is hid with Christ in God."

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. 1:24).

The (Zoe) Life is the principle of righteousness and Everlasting Life, while the (Kakos) life is the principle of sin that causes sickness and death, dissolution, obliteration, utter destruction, everlasting death (Jas. 1:15).

This (Zoe) Life is the witness that is within us which testifies to our spirits that we are the children of God. As it is written:

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified to His Son. He that believeth on (liveth by) the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record that God hath given to us Eternal (Zoe) Life, and this (Zoe) Life is in His Son. He that hath the Son hath the (Zoe) Life; and he that hath not the Son of God hath not the (Zoe) Life" (1 John 5:9-15).

We must lay hold on eternal (Zoe) Life by fighting the good fight (Greek—agon . . . public conflict), (1 Tim. 6:12), of faith (1 Cor. 15:58). To this end we labor and endure persecutions and suffer reproach, and are able by faith to live the creed of the Apostles—the creed of Paul who said, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live, in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:19-21).

Rev. J. H. Pettingel, says, "The Church of Christ by en-

couraging natural men to expect an immortal life, that is assured only to children of God, have obscured the main distinction between the regenerate and the unregenerate, have turned the sacrificial death of Christ into an unmeaning tragedy, and robbed the Gospel of the chief element of its excellence and power. The doctrine of immortality, not by nature, but by a supernatural birth from above, is an offence to the natural man, who prides himself upon the nobility of his nature. . . .

"When the Church of Christ returns to the faith from which she has been seduced, and holds forth again the simple truth, as it is in Jesus, there will be no difficulty in making men see and feel their perishing condition, and believing it, as they now do not, they will cry out, as under the preaching of Paul and Silas: "What must we do to be saved?" The sanctuaries will again be crowded to hear "the words of this LIFE." The early missionary spirit will again revive, and Christians, at home and abroad, will labor with a zeal and faithfulness to save their perishing fellowmen, which can only be inspired and kept alive by a hearty belief, that they are actually going down to death and unless they be rescued and saved before they die, they must perish utterly and forever." Brother Pettingel did not see the doctrine of the resurrection but he saw death in its true relations to man.

It was not until after the Holy Spirit was poured out with power upon the Apostles and early Disciples of our Lord, that their minds were fully open to receive this truth. But when they did receive, and "knew the power of His Resurrection," they were lifted completely out of their former condition, and filled with a zeal and energy which nothing could withstand. This new life, the gift of the Holy Spirit, the "unspeakable gift," Everlasting (Zoe) Life through Jesus Christ, our Lord (Rom. 6:23), made them burn to make known to their fellowmen the unsearchable riches of the

love of God. It was this new and supernatural Life that the angel told the Apostles to go and proclaim after he had released them from the prison, and said, "Go stand and speak in the temple to the people all the words of THIS (Zoe) Life. It was this new life, the (Zoe) Life, that was given to all who repented and were baptized on the day of Pentecost and it is this (Zoe) Life which is the "promise unto you, and to your children, and to all that are afar off" (Acts. 2:39).

CHAPTER TWENTY-ONE.

THE NATURAL MAN.

It may be said with a great deal of truth in connection with the preaching of the Gospel of the Kingdom of God and the true plan of salvation found in the Scriptures, that the audience attending such preaching may be properly divided into two great classes, viz.: Those who receive the Word with gladness and singleness of heart, having a measure of that wisdom which is from above, being gentle, easy to be entreated, without prejudice, without hypocrisy; and those who get angry with hearing the Word of Truth, being, as the Master said, among those who close their eyes lest they should see, stop their ears lest they should hear, and harden their hearts lest they should understand and should be converted, and be healed (Matt. 13:15). And so from the actual experiences of the Saviour and all His Apostles and the Disciples after Him, their preaching of the real truth was always met by either the one extreme—a joyful acceptance of the words spoken, or by the other extreme—a real harsh, repulsive, angry hatred for that which was preached and for him who did the preaching.

Nowhere in history is it recorded of a mixed audience who has attended a preaching service where real Bible truth was proclaimed, that the people as a whole body looked upon the preached Word with indifference. The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4:12). The Holy Spirit always convicts of sin at such a service, and men must either accept the

teaching, or fight it: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I send it" (Isa. 55:10-11). Preaching the Word will bring about a conviction of sin and make some angry because they hate to be found out. Men do not now go to the Word of God with an absolutely open heart and mind, and their study is not to show themselves "approved unto God, rightly dividing the Word of Truth," but it is to show themselves approved unto men, "handling the Word of God deceitfully" or setting it aside altogether.

Human nature blended with evil propensities can act only one of two ways under the preaching of the truth. It is never indifferent. Men are afraid of being converted lest they must give up their wickedness (John 3:19-21); and they hold in higher esteem, as a rule, the pleasures and sins of their depraved Adamic nature than they do the Christ who sacrificed Himself to obtain for them the power to abstain from willful sin, and to be kept safe from the possibility of being sentenced to everlasting destruction.

Let it be remembered that God holds us all responsible for the light that we have, and should we wilfully sin against true light God will hold it against us in that day when Christ shall judge all with righteous judgment and show no favoritism or respect of person (Luke 12:48), (2 Pet. 2: 20-21).

It is a senseless thing to assume the narrow and selfish and unscriptural position, "Once in grace, always in grace," or to teach men that if they ever become Disciples of Christ and are baptized in water they shall never be lost. Neither will it do to teach men that if they call upon God at the last hour

in this life they shall be saved forever and receive Everlasting Life. It will not do to wilfully reject, neglect, or put off the Christian life until after we have had our fill of the pleasures of this world or until old age, and then expect God to give us through His mercy a Christian character that others have attained only through long years of active Christian life. In this we would only weaken our position and our worthiness of such mercy. It takes a lifetime of faithful obedience to become a saint. It is better to have had no light at all and died in ignorance, but honest and morally good, than to be wilfully otherwise. Our senses are very much injured by sin and the chances to attain unto the Everlasting Life in the age to come is far better for those who are ignorant than for those who are wilfully disobedient. There is no state of grace attainable in this life from which we cannot fall.

It is only through the Sovereignty of God that wicked men of the deepest dye have become saints of God in a few short years. It is the operation of God's great love and mercy through the blood of our Lord Jesus Christ that takes a wicked man and transforms him into a saint. But even then what might that man have been if he had been converted in his youth? He probably would be a saint full of love and power and towering high above his fellow saints. No one can have any genuine respect for Jesus who will violate the common laws of cleanliness and decency, and who will defile the body with such things as Jesus and the Disciples preached against. No one can really love the Lord who will not do those things that are pleasing in His sight: for they who really love Him, keep His commandments and do His bidding according to the measure of true light that is in them (Matt. 22:37-40), (John 13:34-35), (Jas. 1:21-25).

To sin against light, truth and common sense is to be in a state of constant condemnation. To do the truth is to come

to the light, that our deeds may be made manifest that they are wrought in God (John 3:19-21). To preach the truth is to meet persecution, to have all manner of evil spoken against us falsely, to be cast out as evil by those who are too indifferent to search the Scriptures to see whether the things preached are so (Luke 6:22-23). To preach the truths of the Bible is to be bold in the face of evil men and seducers who wax worse and worse, deceiving, and being deceived; who have pet ideas and theories of their own invention; who say they can prove everything by the Bible, and that "the Bible is like an old fiddle upon which any old tune can be played." To preach the truth is to preach the Gospel that Jesus and the Apostles preached, not taking any one passage of Scripture out of its proper setting to accommodate a theory. To preach anything else than that which Paul preached is to preach a gospel which lacks in justice, righteousness, and divine love, and about which Paul warned: "Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed" (Gal. 1:9:12).

The preaching of the true Gospel of the Kingdom of God never pleases all unbelievers. Its preaching either persuades men to turn unto righteousness, or it makes them angry and ready to fight. Paul prophesied (2 Tim. 4:2-4) that the time would come when men would endure not sound doctrine; but after their own lusts would they gather to themselves teachers to tickle their ears and they shall turn away their ears from the truth, and shall be turned unto fables. Therefore, instead of seeing the Church composed of those who are really disciples of Christ, students of the Word, followers of the Lamb, all as one body and not divided, seeking "TO KNOW CHRIST, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, being made

conformable unto His death," we are confronted by the fact that church-goers, as a rule, are not Disciples of Christ at all, but are merely proselytes of certain numerous creeds, all antagonistic to each other, whose individual devotees seldom study the Bible, but instead, pay some one to do their thinking for them (Matt. 23:15), (John 10:12-13). They may be classed as Christians, but they are still of the natural mind.

"The natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is a carnal man, selfish, seeking to please the flesh. Someone has well said:

"The natural man is a Christian, a babe in Christ. We might think that the carnal man is unregenerate, but it is not so, He is regenerated; he is in Christ, and Christ is in him; but instead of Christ being predominant, the carnal element is predominant. I believe that there are hundreds of people who are in Christ; but they are babes in Christ. Christ is in them, but He is overcrowded by the superiority of their self-life.

"Now the carnal life is a babe life. I have met men who use the same expressions years after conversion that they did when they were cradled on Calvary; and if you are still living in the elementary stage of experience, feeling and prayer, and do not grow, do not know God better, do not know the Bible better, do not know yourself better, do not know Christ better, you are a little babe, you are carnal.

"And then the carnal man lives on milk. Paul said: 'I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet are ye now able.' Milk is food which has passed through the digestion of another. The babe cannot take meat, so the mother takes meat and breaks it down, and the child takes milk. So many Christians cannot read the Bible, cannot get any good out of the Bible,

it must be broken down by the minister, and they are fed with a spoon!

"Ministers are nurses. They have to spend their time wheeling the converts about, comforting them, putting them to sleep, waking them up and feeding them, and if they are not fed with a spoon three or four times a week, there is no knowing what will happen. And if you are in that state then you must take spiritual truth through the digestion of another; you are a babe.

"A carnal Christian is also sectarian; 'I am of Paul, I am of Apollos, and I am of Cephas.' Oh, how much we make the fold, and how little the flock! How much we think of the hurdles, and how little of the sheep! Half the time we are worrying about the sect to which we belong."

There are many whose Christian zeal is directed toward winning members for the particular sect to which they belong, with little else in view than the social idea of quantity at the expense of quality; still they are morally pure, of course, but centered in self instead of being centered in Christ and the rescue of the perishing.

These proselytes are followers of the creeds, the theories of men who love not the pathway of the just (Prov. 4:18) who, in most cases, would stoop beneath the life of faith (Gal. 3:11) for mercenary ends, who know not how to study to show themselves approved unto God, Laborers that need not to be ashamed, rightly dividing the Word of Truth (2 Tim. 2:15) and who are ever learning and never able to come to the knowledge of the truth (2 Tim. 3:5-7).

The true Disciple of Christ is a learner; he searches the Scriptures to prove all things; he is open to conviction of the truth; he will accept the teachings of all men, if they are not contrary to the written, revealed plan of salvation which is the Gospel which Paul preached. The Holy Spirit cannot

teach men through their spirits, things that are contrary to or inconsistent with the written Word of God (Isa. 8:20). If one say, "God told me to say or do thus" and it be contrary to the Word, that one is in error: for God never taught contrary to the written Word. Spirit messages contrary to the Word are not from God at all.

Let us search the Scriptures together to see what the real Gospel is which Paul preached, through which God persuaded many to believe; which Gospel Paul preached, that he might be a true servant of Jesus Christ, nourished up in the words of faith and of sound doctrines.

CHAPTER TWENTY-TWO.

THE TRUE GOSPEL.

The word "Gospel" comes from a Greek word (evangelion) which means "a good spell"—"glad tidings." We get our word "gospel" from a corruption of "good" and "spell" through the British who, in their short-cut way of speaking, ran together quickly the two words, until we have the word "goo'spel" or "gospel." The meaning of this word is very simple. Should anyone speak of a sick spell, we would at once conclude that a period, or time, or spell of sickness was meant. "Gospel" or "good-spell" signifies a season of good. The good-spell which Christ preached is called the Gospel of the Kingdom of God (Mark 1:14), or rather it might have been called the good-spell, good-news, glad tidings of the Kingdom of God. In other words Christ preached about a time to come when a kingdom would be established, known as the Kingdom of God; the laws of which kingdom, would demand an age of glad tidings for the citizens and subjects of that Kingdom. That Kingdom shall have no end. Take your concordance and look up all the references pertaining to the Kingdom of God and study about it.

In preaching about the Kingdom of God, about the laws that are to prevail in that Kingdom, the preaching was received with much joy and gladness by all who heard and believed Jesus (Mark 12:37-40) and we dare say that those who believeth His words longed very much for the time to come when the good-spell would prevail; and if the same kind of preaching were indulged in today, the same kind of joy and gladness would be manifested among the common people.

The very fact that people do not have that old time joy and singleness of heart today, but, instead, have a prejudiced spirit concerning that which is the truth, separating themselves into little factions to set up their own standards and private interpretations of the Scriptures, is good evidence that the logical, consistent truth is not being preached today, as a rule, or that men are not open to the truth.

The Kingdom of God of which Christ preached, began to be set up as soon as Jesus was baptized in Jordan; and this is why Jesus cried, "The Kingdom of God is at hand, repent ye, and believe the Gospel." In fact, the Kingdom was really set up primarily in the Garden of Eden with Adam as king, but it fell from the rule of man through disobedience and sin, Adam having forfeited the first dominion through failing to care for the Garden and its inhabitants (Gen. 1:26-28), (Ps. 8:4-9). Jesus, the second Adam, was sent to again set up the Kingdom and to arrange matters so that man can again be so good that God will give him back the dominion over the creatures of the earth, and the love that was lost by Adam's fall. After these matters have been sufficiently arranged, then Christ will introduce a better, a perfect, social arrangement after the second advent, during the Millennium. He taught us to expect, watch for and pray for the Kingdom of God to come saying, "Pray ye, thy Kingdom come, thy will be done on earth as it is done in heaven." Jesus began to *set up* the Kingdom at His first advent, but He will *establish* the Kingdom after His second advent in fulfilment of the promise of God to Abraham. Take your concordance and look up the references pertaining to the word "promise" and note how almost every reference has something to say concerning God's promise to Abraham and the Kingdom of God.

Daniel prophesied about this Kingdom (Dan. 2:44) saying, "The God of heaven shall set up a Kingdom which shall

never be destroyed and shall break in pieces and consume all other kingdoms and it shall stand forever." This is the Kingdom to which the preaching of the Gospels refers when we read (Rev. 11:15) "The Kingdoms of this world are become the Kingdom of our Lord and of His Christ, and He shall reign forever and forever."

But we are told that the day of Christ "shall not come except there be a falling-away first, and the man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God; and then shall that wicked one be revealed whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of His presence" (2 Thes. 2:3-12). We are told that in the last days (the days in which we now live), perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, and that men will be ever learning and never able to come to the knowledge of the truth (2 Tim. 3:1-3). We are also told that we shall hear of wars and rumors of wars; that nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places; that many shall be offended, and shall betray one another, and shall hate one another; that many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold (Matt. 24:14). We are told that all who live Godly in Christ Jesus shall suffer persecution; that the evil men and seducers shall wax worse

and worse (2 Tim. 2:12-13); that the time will come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers to tickle their ears; and they shall turn away their ears from the truth and shall be turned unto fables (2 Tim. 4:1-4).

Daniel gave a clean description of these times in which we now live and spoke of it as the time of the end. He did not signify the end of the world but the end of the dispensation. He tells that in the time of the end many shall run to and fro and knowledge shall be increased, and the wise shall understand, but none of the wicked shall understand; and that there shall be a time of trouble, such as never was since there was a nation.

These are the signs we now live in. We are, therefore, in "the time of the end," when the reign of Christ is about to begin on the earth. The age to come was especially preached about by all the Apostles as the "day of Christ," "day of judgment," and as the resurrection day, and this was the earnest faith of the early Church (Phil. 1:6), (2 Tim. 4:1). Peter refers to it as "the time of the restitution of all things" which God hath spoken of by the mouth of all the holy prophets (Acts 3:19-21) when all debts must be paid.

According to the Scriptures this second advent of Christ means the blessing of all the families of the earth. But preceding this time of blessing there shall be a time of trouble, persecution, wars, famines, pestilences and unrest that shall usher in the Kingdom of God. Men are longing to see the time of blessing come.

When we speak of the kingdom of Great Britain, we know at once that a form of government is referred to, over which there is a ruler or king. A kingdom is composed of territory, a capital, a king, rulers, judges, lawmakers, laws, citizens, subjects, law breakers, prisons, penalties, etc. It was the hope

of becoming a ruler, judge or citizen of this Kingdom of God, where glad tidings will dominate and prevail, that caused the hearers of the preaching of the Gospel of the Kingdom of God to be so happy, and joyful, and eager to live the Christ Life—the (Zoe) Life. Those who expect to be in the Kingdom of God are not living to eat and drink; nor is the Kingdom a place where the object of life will be to gratify the appetites of the flesh; but it is to be a Kingdom with a government of righteous, peaceful, joyful principles, where life can be lived throughout the ages in a spirit of peace and holiness and divine love one for the other; “for he who in this serves the Anointed One is well pleasing to God and approved of men” “Rom. 14:17-18. Those who really expect to inherit the Kingdom are seeking to live such a life as will cause men to give praise, glory and honor to Jesus.

The Kingdom of God has been at hand in the embryotic or seed state ever since it was first proclaimed by Jesus and the Apostles. Jesus is the seed of the Kingdom in embryo (Gal. 3:16); which seed, like the mustard seed being the least of them all, is to sprout and send forth roots and branches and to develop to such an extent that the principles and government of it will fill the whole earth. Jesus taught the principles of this Kingdom in order that His hearers could see the Kingdom with the spiritual eye (John 3:3) and, finally, enter into the Kingdom (John 3:5) upon having fully met the conditions and attained unto perfection. He planted the seed—the (Zoe) Life—in the hearts and lives of men, and, being the seed Himself, began at once to set up the Kingdom of God in the seed state.

CHAPTER TWENTY-THREE.

The ministry of the Spirit, the ministry of healing, preaching the Word and prayer for others go hand in hand.

You will notice that when Jesus began to preach the Gospel of the Kingdom of God, that in connection with His preaching, He taught; and He healed all manner of sickness and diseases among the people (Matt. 4:23). When He sent the Apostles to preach, their instructions were to preach the Gospel of the Kingdom of God, and to heal the sick (Luke 9:2-6). When Jesus called on a certain man to follow Him, He said: "Go thou and preach the Kingdom of God" (Luke 9:60). When the Seventy were sent two by two, they were directed to preach the Kingdom of God, and to heal the sick, etc. (Luke 10:9). In the commission to those called to preach for Christ, given to the Church at the close of the forty days after His resurrection, Jesus said, "Go ye, and teach all the nations whatsoever I have commanded you" (Matt. 28:19-20). "Go ye, and preach the gospel" (Mark 16:15). What Gospel could He have referred to? It was the same Gospel they had been taught to proclaim before the crucifixion (Matt. 10:7), (Luke 16:16), (Mark 4:11), which was always accompanied by the healing of the sick, cleansing lepers, casting out demons, etc., for the Word says: "They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16:20). Wherever the Gospel of the Kingdom of God is preached and lived today by its exponents—preached as the early Disciples used to preach it—the signs do follow (Luke 18:29-30).

The Kingdom of God cannot be established in a tangible,

literal way now, because it must be established at the time appointed, after the second advent of Christ, by Christ Himself. Since the Kingdom of God is greater than the Church—and Christ established the Church—none other than Christ can establish the Kingdom. No man or body of men can claim the right to establish that Kingdom. None can assume the right to lord it over the people of the earth in ecclesiastical matters. The Kingdom of God must remain in the seed state until the proper time for its establishment. The principle of that governmental system being planted in the lives of all those who are willing to do the will of God (John 7:17), (2 Cor. 8:11-12).

Christ taught of the good-tidings of the Kingdom of God to come; which good-tidings can be enjoyed now only by those who will do the Father's will daily (Luke 9:23) in their individual lives, independent of existing governmental systems and laws. Jesus taught His Disciples to pray "Thy Kingdom come" (Matt. 6:10), and we still pray for it to come.

The Pharisees asked Jesus when the Kingdom should come (Luke 17:20), and the answer given was, "The Kingdom of God is (Greek—entes) among you." In this expression, He had reference both to Himself as the seed of the Kingdom, and to those in whose lives the seed, or the desire to live the (Zoe) Life, had been sown. No one would suppose that the principles of the Kingdom of God, which are righteousness, peace, and joy (Rom. 14:17) could have been "within" the wicked Pharisees whom Christ addressed on this occasion, because they were His opposers and avowed enemies.

Jesus taught the Disciples to seek the Kingdom of God and the righteousness of God; and they did seek until the day of Pentecost, when they received written in their hearts the intense desire to live the (Zoe) Life—the life of Christ—the Everlasting Life in the seed state—the laws and principles of the Kingdom of God; which laws were also written in their

hearts (Matt. 6:33). God had, as it were, dropped into them the righteousness of Himself for which they had sought earnestly in prayer (Acts, 2nd Chapter). Then they began to live the supernatural life of Christ, the (Zoe) Life.

The Disciples did not know that Christ was to be crucified until they were told it, just a few hours before the time; so it is a positive fact that they did not preach "Jesus Christ and Him crucified" (Luke 18:34), (Luke 16:16). If we examine Luke 24:13-27, we will find proof of this fact. They thought that Jesus had come to establish the Kingdom of God in their day, to restore Israel, and to be their king; but He explained to them that before the Kingdom of God shall be restored, established, He must first die, be resurrected, and by the Spirit of God gather out of the nations a little flock and get them prepared in character to rule and reign as joint-rulers with Himself, and to help Him establish the Kingdom.

We also read that after the day of Pentecost, the Disciples preached the Gospel of the Kingdom of God, calling on men to repent and believe the Gospel. Philip, the evangelist, preached the "things concerning the Kingdom of God and the name of Jesus, and the people with one accord gave heed to those things that Philip spake, hearing and seeing the miracles which he did: for unclean spirits, crying with a loud voice, came out of many that were possessed: and many taken with palsies, and that were lame were healed. And there was great joy in that city" (Acts 8:5-12). We also read that Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God"; and then he moved to a schoolhouse where he preached two whole years and wrought special miracles, so that from his body were brought unto the sick, handkerchiefs and aprons, and the diseases were cast out (Acts 19:8-12).

The earthly Church primarily is a place of refuge for the afflicted of God's people, where prayer for deliverance may be offered by the congregation in times of distress, sorrow or sickness. Not only the soul and the spirit of the man are afflicted by Satan, but the body, too, is oppressed, bruised or wounded by him. Why should it be thought incredible with you that God should heal the body that is sick as well as the soul? Or why should a man trust the Lord for the healing of his soul or spirit and hand his sick body over to a doctor and trust him to do with it as he may choose?

Our only safe refuge from the afflictions of Satan is an appeal to the Almighty Father through Jesus Christ, our Lord, through the direct prayer of faith. If God is really Almighty, He is certainly big enough and wise enough and willing enough to mend or repair the sick or crippled man whom He has made and whom Satan has oppressed (Jas. 5:14-16), (Ps. 103:2-3), (Zech. 13:1), (John 15:7), (1 John 5:14-15).

The most senseless thing for a man to do when sick is to seek the help of a physician and human remedies. All sickness and injury comes directly from Satan through his agent, and none but a stronger than Satan can heal. All healing comes from God either through nature (in spite of medicine) or through grace. Nothing can be claimed for medicine except that it has relieving properties. Medicine as a cure for ills is a very doubtful thing to everyone. The Scriptures have no words of commendation for the dispenser of remedies for human ills; in fact, the Bible classes such as a wizard, sorcerer, conjurer or magician. Although man will say he trusts God to heal the body through medicine as a means, he is sadly misled to trust in man; for medicine and God cannot work together and faith cannot be divided between God and medicine, and man cannot serve two masters at the same time; neither could God be Almighty if He required the aid of man in heal-

ing one of His own creation. And although the man makes this claim of his trust in God when he recovers from sickness after having taken medicine, he invariably gives the doctor or the medicine the glory and honor for his healing and God receives no credit whatever. Jesus Christ is the same Healer that He was 1900 years ago and we are taught that Christ should be "all and in all." (Ex. 15:26), (Heb. 13:8).

When a man is sick there is always a great deal of doubt as to which school of medicine application should be made for a physician. There are a number of schools all antagonistic to the others and all claiming the other is of no account—the allopath with its poisonous liquids, the homeopath with its poisonous pills, the hydropath, the electropath, the osteopath, mind-healing, (so-called) Christial Science, spiritualism and many other paths which lead man away from the STRAIT AND NARROW PATH and which claim wonderful healings, if the man has the proper amount of money to pay for treatment. But none of these schools can heal an insane man, a malformed child, one born deaf, dumb, or blind. None can cure cancer, consumption, paralysis, or leprosy in its last stages.

It is very seldom that two physicians will diagnose a single case of sickness and arrive at the same conclusions, should the disease have no visible symptoms, and the patient be unable to tell where the pain is located; hence every decade brings a new system of procedure in the cure of diseases by the medicine man. In short, the (so-called) science of medicine is not based on facts or accurate knowledge, for its physicians at best are just what they claim for themselves "practicing physicians"; hence there can be no science in medicine since there is absolutely no certainty of the efficacy of medicine in any case and since there is no accurate knowledge. Many physicians are baffled unless the patient can tell where the pain or ache is located.

But when the sick seek the Lord for healing, they have a remedy through prayer to God by Jesus, the Mediator, that never fails to bring healing when the conditions are met in accordance with the Scriptures (1 John 5:14-15), (John 15:7).

There is about as much good sense for a sick man to seek the aid of a physician to mend his body as there is for a man to seek the aid of a blacksmith to mend his watch, or the aid of a dressmaker to mend a broken door. To seek the aid of a physician to heal a sick body, or to seek the aid of a remedy of any kind is only the natural way of going about it. But it is not becoming a Christian to do so. Just as the (Zoe) Life is the supernatural life to live, so healing by God through prayer is the supernatural way to get well. Jesus came to destroy the works of the devil (Luke 4:18), (1 John 3:8), and in doing so He destroyed sickness. Therefore, sickness is from the devil (Acts 10:38). It is remarkably true that as soon as sickness was invented by Satan, he also invented means by which the sick could get relief from the intense suffering he put upon them. He without doubt has invented the remedies in order that men may put their trust in them instead of in God.

There are several ways of obtaining healing from God through prayer, viz.: the direct prayer of faith (John 15:7), (1 John 3:21-22), (Matt. 7:7), (1 John 5:14) when any two agree and are in perfect harmony with each other (Matt. 18:19); when two or three are gathered together in the name of Jesus (Matt. 18:20); when annointed with oil by the elder of the Church (Jas. 5:14-15); when any called disciple of the faith lays on hands in prayer (Mark 16:18); when handkerchiefs that have been blessed through prayer are laid on the sick in prayer (Acts 19:12); or through the united prayers of a believing congregation. But prayer may not be answered because of a wavering faith or trust in God (Jas. 1:5:8); be-

cause of a lack of repentance for sin and a forsaking of the evil way (Jas. 1:17-25); because we fail to confess our faults and to pray and work for the welfare of others (Jas. 5:16); because we will not lay aside the filthiness of the flesh and of the spirit (2 Cor. 7:1); or because the one who prays does not pray in his spirit and really believe the prayer will be answered (Matt. 21:22); or perhaps he prays by machinery as the heathen do. We cannot reach God through prayer by a prayer wheel or by a rosary. The prayer must be from the spirit, to God the Father through the Name.

Mark this: Christians may obtain answers to prayer not only for the healing of the body, but for "*whatsoever ye will, in accordance with the Father's will (1 John 3:21-22, 5:14-15) and in the Name.*" Our power in using the Name depends on the measure of our spiritual life-union. The use of the Name rests on the unity of life. The union that empowers to the use of the Name is the *union of love*. When the bride becomes united to the bridegroom she gives up her own name, to be called by his, and has then the full right to use it. She purchases in his name. The bridegroom has chosen her for himself, counting on her to care for his interests. This makes them one. The Heavenly Bridegroom and the Bride can be no less. If we as Christians are members of the Bride-class, then we can use the Name, we can ask and receive in that Name what we will, if we will as the Father wills. What our prayer avails depends upon what we are and what our life is. It is living in the Name of Christ that is the secret of praying in the Name of Christ; living in the Spirit that fits for praying in the Spirit. "Verily, verily, I say unto you, WHATSOEVER ye shall ask the Father in my Name, He will give it you." It is abiding in Christ that gives the right and power to ask what we will (John 15:7-16).

It is the Spirit dwelling within us that prays, not in words

and thoughts always, but in a breathing and a being deeper than utterance. We are to live before God not as children, but child-like in faith. Not according to what I try to be when praying, but what I am when not praying, is my prayer dealt with by God. God rules the world by the prayers of His saints. Every prayer-meeting should be a coming together in the Name, the faith in the Presence and the expectation of the answer. There can be only so much faith as there is of the Living Word dwelling in the life.

When the (Zoe) Life of Christ comes into a man, he will begin to worship the Father in spirit and in truth and the affliction and diseases of the body begin to depart and he becomes strong and healthy and a fountain of love that overflows to all about him. The supernatural Life of Christ dwelling in men cannot be a selfish life any more than the Christ Himself could be selfish. The virtue that was in Him went out to others. He gave Himself. We must follow the plan that Jesus said we should live if we would keep His Life within. It is best told in His own words when He said:

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

James, the brother of our Lord, who became an Apostle about the year A. D. 60, delegated elders or old men in the Church to exercise the power of prayer in healing the sick (Jas. 5-14-15).

The preaching of the Gospel of the Kingdom of God was such a joy to those who preached it, that they did not tire of it. Instead, they sacrificed their lives in order to spread the glad news. Paul persuaded men from morning till evening; and sometimes the Apostle preached far into the night,

both laboring and suffering reproach and "standing in jeopardy every hour" that he might be in Christ and "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means he might attain unto the resurrection out from among the dead," and become a member of the Bride of Christ.

The Scriptures everywhere declare, either directly or by implication, that the Gospel that Christ and the Disciples preached was the Gospel of the Kingdom of God, and the preaching of this Gospel was always accompanied by the healing of the sick and by other signs and miracles. And nowhere does it declare that a change of times requires a change of preaching any other gospel; but that the Gospel which Christ preached is always in season, because the established Kingdom of God is yet in the future, and that its principles only are being set up in the lives of all people who will repent and believe the Gospel and who will seek the righteousness of God and put on the Gospel Armour (Eph. 6:10-18). There is absolutely no power of God unto salvation, to the Jews first and then to the Gentiles, apart from faith in Christ's crucifixion and resurrection, or in the preaching of any other gospel than the Gospel of the Kingdom of God (Rom. 1:16); for in no other gospel is the righteousness and love of God revealed from faith to faith.

The Kingdom of God cannot be the Church, because flesh and blood can inherit the Church; but flesh (Greek—sarx) and blood cannot inherit the Kingdom of God (1 Cor. 15:50). Therefore, the Kingdom of God, literally, cannot be "within us;" but the Kingdom of God spiritually can be, and is, "among us." Flesh and blood can inherit the Church, since the Church constitutes all those who have within them the principles of the Kingdom of God. There is but one Church; it cannot be joined. It is the Church of the First-born and men must be

born into that Church, having been begotten from above. But they can lose their membership in the true Church only by back-sliding. By this act they excommunicate themselves.

Some have assumed that as soon as a person becomes converted to Christ that one enters into the Kingdom of God; and that the entrance into the Kingdom comes before entrance into the "Church of the first-born." This view is wholly unscriptural. The Bible plainly teaches that the Church is taken out of the world and that those who enter into the Kingdom are taken out of the Church. The Scriptures plainly teach that those who would be members of the Church whose names are written in heaven must renounce and overcome the world, the flesh and the devil.

We are told that those who are become Disciples of Christ should be baptized in water (Matt. 28:19) in answer to a good conscience toward God (1 Pet. 3:20-21). By this act of baptism, if it is entered into with the right spirit, the Disciple at once becomes a member of the Body, which is the Church, but as he is then only acquainted with the first principles of the oracles of God, he is but a babe in Christ (Heb. 5:12-14), a weak member, whom God must teach to become a strong member, as a father teaches a child, by permitting trials of faith to come into his life to refine and purify him, so that he will hate sin and uncleanness. Then, too, the new member must continue to search the Scriptures, which are now to be his daily rule of faith and practice, so that he may live and do with an eye single to God's glory, loving Him, with all his heart, soul, mind and strength, and his neighbor as himself, and grow in the wisdom and knowledge of God.

When he has learned to trust God fully for the maintenance of spirit, soul and body, and has presented himself a living sacrifice, holy, acceptable unto the Lord, not being conformed to

this world, but transformed by the renewing of his mind (Rom. 12:1-2), having learned by practical experience that sin is exceedingly sinful (Rom. 7:13-25), then it is said that God pours out upon him the Holy Spirit; he is baptized in the Holy Spirit and fire, with the same baptism that Jesus was baptized with, the baptism for death; and he becomes a witness (a martyr) for Christ, come what will, who is willing to lay down his life for his friends. The baptism in water is a type of the real baptism in the Holy Spirit.

When Disciples of Christ become baptized in water they are made members of the true Church, members of the Body of the Christ of which the glorified Jesus is the Head. All the members are subject to the Head. None can work independent of the Head. All the members are active members who keep in practice and ready for service as true soldiers of the Cross. But so soon as their activity ceases they begin to lose their membership. If a man's arm could refuse to keep in active service, that arm would be worse than useless. It would be offensive and in the way. Just so the lazy or inactive Christian is offensive. Christ's baptized Disciples are "members in particular" who work together in exact harmony. We are baptized into one Body by the Holy Spirit, and we are set in the Body as it pleases God according to our qualifications. And in order that we might continue to be members of the Body we must keep in constant service and in constant communion with the Holy Spirit. But there is another baptism. Members of the true Church should develop and Christ will baptize them in the Holy Spirit. By this baptism in the Spirit we are made heirs of the Kingdom, joint heirs with Christ and prospective members of the Bride to be. God's seal of approval is then put upon us and we are given the first installment of our inheritance (Eph. 1:11-14), and we will then be willing to lay down our lives, sacrifice

self, that we may win others for Christ just as the Apostles did (1 Cor. 4:9-13), having become appointed to death in the service of Christ, "made a spectacle unto the world, and to angels, and to men." We are fools for Christ's sake, despised, willing to suffer hunger, thirst, nakedness, buffeting, and to have no certain dwelling-place, willing to work with our own hands. Being reviled, we bless; being persecuted, we suffer it. It is necessary for one to be begotten from above, to be baptized in water, to be baptized in the Holy Spirit, to be an overcomer, if one would enter into the Kingdom. "He that believeth and is baptized shall be saved," (shall have (Zoe) Life), (Mark 16:16). But even then there is a possibility of falling from grace and being utterly lost, unless the disciple grows, is a hearer of the Word and a doer of it also. An easy way to back-slide is to be a hearer of the Word and not a doer of it. A continuance of it will bring us everlasting destruction.

Since the Kingdom of God has not yet been established, none can have entered into it. Only those who have been begotten of water and of the Spirit, can enter into the Kingdom of God (John 3:5). None can enter into the Kingdom except through much tribulation (John 16:33), (Acts 14:22). None can enter into the Kingdom until the First Resurrection has taken place, they having taken part in it and having received glorified bodies of the Divine nature. Flesh and blood cannot inherit the Kingdom.

It has become very common and popular to suppose that the Kingdom is in the heavens above and there are those who declare that they know they are going to enter there, or that they are already in the Kingdom. But all this talk comes from ignorance of the Bible on the part of those who teach such spurious doctrine. There has been too much flippant assurance in the minds of people concerning these things and

there is absolutely no certainty that any particular individual shall enter into the Kingdom (Matt. 20:23). God must judge these things. Even Paul could not claim that he had attained any of these things (1 Cor. 9:26-27), (Phil. 3:8-14). No man has a right to claim that he knows he shall enter there. No man has a right to claim that he will be among those who are of the Bride, or of the first resurrection. If we were to measure ourselves by the standard given in the Bible that must be reached before anyone can either inherit or enter into the Kingdom of God we would be more careful that the spirit of self-righteousness and boasting would not condemn us. Many a man has inherited and entered into a fortune; but many, although made heirs to fortunes, have been disinherited because of some grievance. We may all be heirs of the Kingdom if we continue to love Him, but when we cease to love Him, we will lose our inheritance (Jas. 2:5). Now, let us notice what the Word of God, the Will of God, says about this thing (Ps. 15th Chapter). Let us read the conditions of the Will, viz.:

“The whole law is set forth in this single precept: ‘Thou shalt love thou neighbor as thyself.’ But if you bite and devour each other, beware lest you be consumed by each other. Now I say, ‘Walk by the Spirit, and fulfil not the desires of the flesh, for the flesh desires the contrary of the Spirit, and the spirit the contrary of the flesh; for these are opposed to each other so that you do not perform the things which you wish. But if you be led by the spirit you are not under law.’

“Now the works of the flesh are manifestly these: Fornication, impurity, debauchery, idolatry, the art of healing with remedies, enmities, quarrels, jealousies, resentments, alterca-

tions, factions, sects, envyings, inebrieties, revellings, and things similar to these; respecting which I tell you before, even as I previously told you, 'That those who practice such things shall not inherit God's Kingdom' " (Gal. 5:20).¹

¹ Consult Young's Analytical Concordance and the Emphatic Diaglott for definitions of the terms used above.

NOTE—When Jesus healed the sick He did not always require of them that they have faith before they could be healed. The rule seems to have been that all who came to Him personally for healing were required to have faith (Heb. 11:1); but it seems that those who were brought to Him for healing were cured on the strength of faith their attendants possessed. (Matt. 9th chap.) (John 9th chap.) Jesus healed the sick not only because He wished to show His divine authority (John 5:36); but also to fulfill prophecy (Matt. 8:17), because He had compassion (Matt. 14:14); because He wanted to do good (Matt. 12:12-13) (Acts 10:38); to prove the power of forgiveness from sin (Matt. 9:6-7); to destroy the works of the devil (I John 3:8); to show the works of God (John 9:3). All that Jesus healed were not converted saints of God; many were living lives of sin, and were brought to Him suffering pain, and with His big heart of compassion and pity pouring out toward God in sorrow for them, He alleviated their sufferings, whether they chose to follow Him or not. He sends out all His preachers as ministers of mercy and compassion, especially to the poor, with power to do as the disciples and apostles of His time did (Mark 16:15-20); and they that believe may but lay their hands upon the sick and the sick will recover. We find the same rules of faith are working today and many are healed through prayer who do not have faith for healing. All that is required of them is their consent to go and get healed.

CHAPTER TWENTY-FOUR.*THE CONVERTED.*

If mortal man be not conceived—begotten—from above, (Greek—gennethe anothēn) he is not able to see (with the spiritual eye) the Kingdom of God (John 3:3).

If mortal man be not conceived—begotten—OUT FROM water and Spirit (Greek—gennethe ex udatos kai pneumatos), he is not able to enter into the Kingdom of God (John 3:5).

Jesus explains further: "That having been born OUT OF the flesh is flesh" (Greek—to gegennēmenon ek tes sarkes, *sarx esti*); and "that having been born OUT OF the Spirit is spirit" (Greek—to gegennēmenon ek tes pneumatos, *pneuma esti*). Or, a more accurate rendering would read: "That which is begotten of the Spirit becomes a spirit." It might be explained that before one can become or be born a literal flesh person or a literal spirit person, that one must have been first begotten—conceived—OUT FROM either a father flesh person or a Father Spirit Person. A plant, a bird, an animal, a child, must first have been planted, conceived, or begotten into certain elements and under certain conditions, according to its specific nature, in an egg or a seed state, and go on through certain processes of growth and development in an embryotic state before it can become a fully organized plant, bird, animal or child, and be born a fully developed organism, which organism, independent of its parent, contains in itself certain organs which perform certain functions conducive to life, and which, at the age of maturity, can itself become a parent, being able of itself to plant, conceive, or beget another of its own kind. In the case of either animal

or man the begetting would be dependent upon the will of the flesh. Only those who have been begotten from above, who have repented of sin and brought forth fruit unto repentance, and have within them the witness of God—the (Zoe) Life—and who do the will of the Father, can claim that they are converted. They can see the kingdom of God, but cannot yet enter into the Kingdom (Mark 10:24-31), (Matt. 7:21).

After one has renounced the hidden things of the world, the flesh and the devil, and has become a convert to the Gospel of the Kingdom of God, has repented and believed the Doctrines of the Gospel, and wills to do the Will of the Father, that one is counted as being saved although in reality that one is only safe from sin and its power through faith in Christ, and is in a condition that would be well illustrated by a boy who had fallen into a river and was being drowned when rescued from death in the water, and towed to the bank and placed out of danger, safe from immediate death. Nevertheless, unless the act of resuscitation takes place at once, death from strangulation will ensue anyway, and the last state of the boy would be as bad or even worse than the first. So it is with the new convert or disciple of Christ. He is reckoned saved, a saint, a son of God, an elect one, a redeemed one of the Lord. In an initial and spiritual sense he is all this by faith. But in an ultimate, full and dispensational sense he is not really saved yet; for he must work out his own salvation (Phil. 2:12); he must save himself from this untoward generation (Acts 2:40); he must endure to the end before he can be saved (Matt. 10:22). He is called a saint (Rom. 1:7), but God must make a saint out of him by much chastening and training (1 Cor. 11:32), (Rev. 3:19), (Heb. 12:6-7), (Eph. 4:12). He is called a son of God (1 John 3:1-3), but he is only an adopted son (Rom. 8:15) and God will not count him a real

son until he takes advantage of that power which is given to all that receive Christ (John 1:12-13) and has really become an heir of God, a joint-heir with Christ (Rom. 8:16-17). He is called an elect one (Col. 3:12), but he is not really an elect one until he "gives diligence to make his calling and election sure" (2 Pet. 1:10). He is called a redeemed one (Ps. 107:2), (Gal. 3:13-14), but he is not really redeemed; he is waiting for the redemption of our body (the collective body of the mystical Christ), waiting until the day of redemption (Luke 21:28), (Rom. 8:23), (Eph. 4:30), or until the Messiah has come to literally save us (Isa. 35:4), (Heb. 9:28) from the power of death. There is a salvation by faith, the initial salvation, in which some of us are walking today; but there is a salvation by hope which is ultimate.

Jesus gave Himself—His (Psuche)—the natural life—the sentient person—a ransom for all. The ransom—the price of redemption—has been paid, but "our redemption draweth nigh"; and we will not be fully redeemed until the day of redemption. There is a sense in which being ransomed and being redeemed are two different and distinct acts. If a child be kidnapped for ransom, the ransom is the price paid for the release of the child and its return; but the child is not really redeemed until it has been returned, from whence it had been taken, to its rightful owner. We are all children of sin by nature through Adam, and must suffer the sentence of death; but Christ purchased us from the power of interminable death, by shedding His blood for our redemption (Heb. 9:22-28). He purchased us with a price—the sacrifice of Himself—and now we are all His. Every man, woman and child, both good and evil, now rightfully belongs to Christ by divine right of purchase. But even though all are thus justified, everyone who has been purchased will not return to his rightful Lord and Master, either because he may not be aware that

he is justified freely by the grace of God and by Christ's blood, and that sin is not imputed to him, or because, having heard the gospel preached, he may wilfully choose to follow after the cares and selfish pleasures of the world rather than humbly repent of sin and live the Christian life of self-sacrifice and be redeemed in the day of redemption.

We are constantly and unconsciously making mistakes and committing sin because of our inherited evil propensities, and the weaknesses of the flesh. And although we make these mistakes unconsciously—a mistake is a sin. But it is not counted against us, because of inherited evil propensities.

Notice particularly that our Lord died for our redemption. If the penalty against us for sin, if the wages of sin had been eternal torment, our redemption from it would have cost our Lord the price of suffering eternal torment, the just for the unjust. He would still be in torment; He would never have conquered death; He would never have been resurrected out from among the dead.

Eternal torment was not the penalty for sin; hence our Lord did not pay that penalty for us. By one man (Adam) sin entered into the world, and DEATH by sin. Death was the penalty; therefore "Christ died for the ungodly," that they might be saved from death. He was obliged to suffer the penalty of DEATH to satisfy justice; and so death has passed upon all men, even Christ. Since "He tasted DEATH for every man" and paid the penalty for sin, every man is assured that in Christ's service he must taste death and that Christ will redeem him from death by a resurrection from the dead. "Christ died for our sins according to the Scriptures." He paid the price of our redemption to divine Justice that we might all be resurrected. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "Christ both died, and rose, and re-

vived, that He might be Lord both of the dead and living" (Rom. 14:9-11).

"If by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in (Zoe) Life by one Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; EVEN SO by the righteousness of one (Christ) the free gift—Everlasting (Zoe) Life—came upon all men unto justification of (Zoe) Life" (Rom. 5:18).

Jesus came not only to make sinners safe from sin and its consequences, but also to do that which is of greater importance and for more infinite a purpose. He came that we might have supernatural (Zoe) Life. He came to make us safe from "the death"—the second death—(not the first death, for it is appointed unto all men once to die)—safe from everlasting destruction, by sacrificing His natural (psuche) life, pouring it out unto death, that the law, which declared that "without the shedding of blood there can be no remission of sins," might be fulfilled.

Observe closely that the cry of all who gladly heard the preaching of the Gospel of the Kingdom of God was: "What shall I do to inherit the eternal (Zoe) Life?" They wanted the (Zoe) Life, the supernatural life of Christ dwelling in them, knowing that when that Life dwelt within, the oppressions of Satan must go and peace would reign in their bodies as well as in their souls and spirits.

CHAPTER TWENTY-FIVE.*THE CHURCH—THE BRIDE OF CHRIST.*

Only that which is begotten of the blood, of the will of the flesh, of the will of man, after a certain period of germination or gestation, can become a flesh person. Only they who have been begotten of the will of God (John 1:12-13); who are willing to do the will of the Father (Matt. 7:21), (John 7:17); who have repented and believe the Gospel of the Kingdom of God (Mark 1:15); have brought forth fruits meet for repentance (Luke 3:8); who are justified (Acts 13:39), (Rom. 2:13), (Rom. 5:1); who have been baptized in water (Matt. 28:19); and after a certain period of spiritual germination, taking root in Christ, and growing in grace (2 Pet. 3:17-18), have set themselves apart (sanctified) for service (Rom. 12:1-2); who have been baptized in the Holy Spirit and fire (John 3:5), (Acts 11:16), and have received power from heaven for service and for witnessing for Christ—literally, as martyrs for Christ—(Acts 1:8); who have been baptized into Christ's sufferings (Gal. 3:27), (Phil. 3:10), (1 Pet. 4:13); who have been given the wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits (John 15:2), (Matt. 3:10), (Matt. 7:17-19), (Gal. 5:22-26), (1 Cor. 13:1-8), without prejudice and without hypocrisy (James 3:17); who have clothed themselves with the whole armour of God (Eph. 6:11-18); who have lived up to the measure of Roman, 12th and 13th chapters; have suffered persecution with Jesus (2 Tim. 2:12); and have run the race for the prize of the high calling of God (John 1:12), (Rom. 8:13-17), (Phil. 3:13-14), (1 Cor. 9:24-27) by patient continuance in well doing (Rom. 2:7), having overcome the world.

the flesh, and the Devil; and, having endured to the end of this present life (Matt. 10:22), (2 Tim. 2:3), can say with Paul, "I am now ready to be offered, and the end of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid away for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing" (2 Tim. 4:6-8); these only can take part in the first resurrection, be born spirit persons, be given immortality, incorruptibility (1 Cor. 15:50-54), be made incapable of making mistakes or of committing sin (not being subject to the temptations of Satan) and can enter into the Kingdom of God, to partake of the Marriage Supper of the Lamb as the Bride of Christ (John 6:40-44).

It is concerning those who will make up this company of glorified persons that James the Apostle referred to when he said: "Simon hath declared how God at the first did visit the Gentiles to take out of them a people for His name" (Acts 15:14-17). These people are the Bride of Christ, who are to become the Lamb's Wife, and who will be given a new name at the wedding (Rev. 3:12), when the marriage of the Lamb and the Bride takes place (Rev. 19:7-9).

Our marriage system of today, taken as a whole, is a good illustration of how the Holy Spirit is preparing the Bride of Christ. Every sensible and healthful young man has within him a hope of some day having a bride. He first of all has an ideal—a conception or fancy as to what would constitute a good wife for him; and he begins to look about for the object of his desire. When he sees the lady whom he believes has met the conditions of his fancy, he takes steps toward becoming acquainted. But he does not fall in love with her at once, because love is the natural consequence of a process, of a growing in the favor and wisdom and knowledge of each

other. Love is the result of a growth. When the couple are acquainted and have mutually consented to become companions, they begin to bestow their little tokens of regard upon each other; they learn to know the likes and dislikes of each other and finally there is such a fascination that they are not truly happy except when in each other's company. They have reached the state of love in the plain sense of the word and from the human standpoint. But true love "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, never faileth, . . . doeth no ill to his neighbor" . . . and makes a man "lay down his life for his friends." Love is temperate in all things.

The law of love demands a loving disposition, loving thoughts, loving words, loving deeds and loving prayers in the interest of others.

After the happy couple have learned to love each other, then there is a marriage, the bride drops her maiden name and from that time takes the name of her husband.

Christ by the Holy Spirit is choosing his Bride and training her for Himself. But like Rebekah, whom the Holy Spirit chose for Isaac (Gen. 24th chap.), the Bride of Christ must leave father and mother and all earthly possessions behind and follow Him; and although the Christian road will be rough traveling, like Rebekah's ride on the camel's back, there must be a willingness to sacrifice the self-life before the Bride can be qualified for the marriage to the Bridegroom; when the Bride will take the name of her Husband—(Anointed-one . . . New Jerusalem)—which will be written in her forehead (Rev. 22:4).

It is the Bride of whom it is written, "many are called"

(Greek—kletoi . . . invited, nominated, called-out) but “few are chosen”—(Greek—ekletoi . . . elected, chosen, picked out of the called-out ones) (Matt. 22:14).

It will be this company of chosen ones, the elect ones (Rom. 8:29-30), (Eph. 1:5-14) who have been refined by persecutions, tribulation (2 Tim. 3:12) and chastening, and given a trial in this age for Everlasting (Zoe) Life (Heb. 12:6-11), Rev. 3:19), (Mal. 3:1-3), (Psalms 15 chap.) as the antitypical sons of Levi, who will, in this present age, in coöperation with the glorified Christ, make up the body who is symbolically called, “Elijah the Restorer” (Mal. 4:5), to be sent by God to begin restoring all things (Matt. 17:11) before the time of the second advent of Christ (Mal. 3:17), (Mal. 4:1-3), (Mal. 3:1). These are they of whom Christ spoke when He said, “Fear not, little flock: for it is your Father’s good pleasure to give you the Kingdom” (Luke 12:32). These are made up and gathered out from among those that are not wise after the flesh, not noble, not mighty; but God hath chosen the foolish things of the world, the weak things, the base things, things which are despised, the things which are not (1 Cor. 1:23-29), the poor of this world rich in the faith (Jas. 2:5), who are now reckoned the sons of God (Rom. 8:14), (1 John 3:1-3), heirs of God and joint-heirs with Christ (Rom. 8:17), Abraham’s seed (Gal. 3:29), the Church of the first-born (Heb. 12:23), the members of His Body, who will be glorified and be given immortality and then be caught away in the glorified, spirit state (literally, born of the spirit), to be with Christ in the Holy City, the New Jerusalem, the coming Capital of the world, which will be built on the site of the present Jerusalem, in Palestine, after the present Jerusalem has been destroyed; and from which Capital the Christ, Head and members who have taken part in the first resurrection and whose headquarters will be in the New Jerusalem at the second advent, will be sent forth

with the Law of God—with the Everlasting Gospel to every creature upon the face of the earth (Micah 4:1-7); and they will become the Kings and Priests (Rev. 5:10) who will reign on this earth for ever and ever, judging the wicked and the angels under the leadership of Christ the Head, the King of Kings (1 Cor. 6:2-3), and who will preach the Everlasting Gospel (Acts 15:14-17) to the Jews, to those that dwell on all the earth, and to those who are now "asleep with their fathers" but who will come up out of their graves during the thousand-year-reign of the Christ, in the resurrection of both the "just and the unjust," "every man in his own order" (John 5:29), (Dan. 12:1-3), (1 Cor. 15:22), (Rev. 14:4-6). These will bless all the families of the earth according to the promise (Gen. 13:14-17), (Rom. 11:26-33), also justify the heathen through faith (Gal. 3:6-8). Not until then can the Spirit and the Bride say, "Come . . . whosoever will, let him take of the Water of Life freely" (Rev. 22:17). Not until then will God pour out His Spirit upon all flesh.

These joint-heirs and inheritors of the Kingdom are they who are baptized for the dead (1 Cor. 15:29), baptized by Jesus in the Holy Spirit (Matt. 3:11) to preach the gospel of Everlasting Life—the Everlasting Gospel—to those who are resurrected and who had died before they had a fair chance to come to a full knowledge of the whole truth. These then become, in the fullest sense, "the light of the world" (Matt. 5:13) and "the salt of the earth," a (holy) "city (Rev. 21:2-4) set on a hill"—(Matt. 13:43), (Matt. 19:27-28).

We are told that the "whole creation is groaning and travailing in pain together, waiting for the manifestation of these sons of God who will deliver the inhabitants of the earth from the bondage of corruption, sorrow, pain, woe, misery, tears and sighings. The Bride of Christ will be the sons of God for whom the whole creation is waiting (Rom. 8:18-25).

CHAPTER TWENTY-SIX.

MANY MANSIONS.

We read in (John 14:2-3), "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." If we are biased in favor of the doctrine of the natural immortality of the soul in spite of what the Bible teaches, we will strain the above words of the Saviour to accommodate our theory, our prejudiced ideas, and drift into speculations and doctrines of men bereft of the truth who wrest the Scriptures in order that they may keep their hearers in ignorance for the sake of personal prestige and gain.

It might be exceedingly pleasant to the ear to listen to stories that set forth the beauties of the heavens above and it might be a convenient and a popular way to make adults and children, who do not study the Bible, believe that Jesus has gone up to heaven to build a town of many mansions up there for the righteous, just to make them feel happy; but all this is man-made theory and has no support whatever in the Scriptures. The fact is, we are continually hearing men testify that they can "read their title clear to a mansion in the skies," and yet, when the opportunity is given to them—according to their views (through death), and they get so desperately sick that there is a danger of their dying, they are, like every other human person, very reluctant to leave this good old earth and go away to a heaven above the skies to claim the mansions which they assume the Lord has built for them up there, and which, according to their theory, are beautiful beyond the

comprehension of man. This is not of faith. It is wholly of theory. It is not righteousness; it is selfishness. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down) or, Who shall descend into the deep? (that is, to bring Christ again from the dead). But what saith it? That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart (person) that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:6-9).

It seems strange to the common infidel that in the assembly men claim to be happy because they are some day "going up to glory," but that as soon as they get sick they at once apply to a physician to keep them from going to the supposed palace of heavenly bliss, eternal rest and everlasting joy. The fact is, there is not one passage in the Bible to support the theory that God has promised man a home or a mansion beyond the skies; but the Scriptures most emphatically and everywhere declare that "The meek shall inherit the earth."

The desire to remain upon the earth and to live forever is so strong in men, even the most wicked of them, that the preaching of a supposed heaven of eternal bliss and rest beyond the skies is a very little inducement for even the Christian to consent to die that he might get there. All invariably want to stay on the earth and all want to continue to live, and all seek help either of man or of God that they might continue to live, when death stares them in the face.

The "mansions" spoken of in the Bible are NOT dwelling places in heaven above where the saints are supposed by some to dwell after this life; but they are the mansions or abiding places of the Holy Spirit, the tabernacles or temples of the Spirit. We, who are disciples, are the abiding places for the Spirit (1 Cor. 3:16-17, 6:19-20).

The "Father's house" constitutes the body of disciples who

make up the "household of God" (Eph. 2:19); the original Greek Scriptures read: "In my Father's household are many abiding places," John 14:2. The Father and the Christ are to make their abode with us and the Holy Spirit is to be in us (John 14:17, 23).

If particular attention is paid to the fourteenth and fifteenth chapters of John, one can readily see that the context of both chapters refers to our bodies as being the "abiding places" of the Holy Spirit. Just as soon as one has presented himself to God as a living sacrifice for service, a holy person in His sight (Rom. 12:1-2), and has crucified himself with Christ (Gal. 2:20), and given the Holy Spirit full control of his spirit, soul and body, that one becomes a "mansion" or "abiding place" in the Father's household (John 14:16, 17, 21), and the Holy Spirit is pleased to dwell there.

By turning to Hebrews 3:6, we will see that "We are the Father's house (literally, household), if we hold fast the confidence and the rejoicing of the hope (hope of life after death) firm unto the end." We also read, "If a man love me, he will keep my words: and my Father will love him, and we will keep unto him, and make our abode with him" (John 14:23).

You will notice that the Scriptures plainly state, "In my Father's house ARE (not, will be—but are) many mansions." These mansions already ARE; they need no preparing. The mansions were then in existence in the persons of the Disciples of Christ. They needed cleansing so that Christ by the Holy Spirit could continually dwell in them (John 14:15-17).

The place Christ has gone away to prepare for us is not, then, mansions in the skies, but it is a place of rank and honor such as we read about in the parable (Luke 19:12-27). In Jesus' time, every governor appointed or elected by the people of any certain province, to be a ruler of that province, was expected, by the king of the country of which that province

was a part, to present himself before the king at the Capital, to receive his license of authority as the rightful ruler of that province or kingdom, getting his license and being installed into official rank by the king himself. So we read that Jesus went to the Father both to pray the Father to send another Comforter (John 14:16-17), (John 15:26), (John 16:7), and to get His commission, to prepare (Luke 22:29-30) "a place" for us in the established Kingdom of God upon this earth in the capacity of joint-heirs, judges and rulers, priests, and kings, with Him in the Kingdom, and to become our Mediator. And when He shall have come to establish His Kingdom on this earth in a literal sense, having received the commission, He will be the King whose right it shall be to reign (Luke 1:32-33) on the throne of His Father David, which throne is on this earth; and He shall reign over the house of Jacob; and of His Kingdom there shall be no end. It will bear repeating to say, It is nowhere written in the Bible that the meek shall inherit mansions in the skies. But it is written that the "meek shall inherit the earth" (Matt. 5:5). We often hear men teach that the good dead will go to a kingdom above the skies; but Jesus taught us to pray for the Kingdom to come on earth; and we are never taught to expect to go up to a kingdom. The doctrine is an assumed theory deduced from the heathen doctrine of transmigration of souls.

Jesus is to come again (on earth) to receive us (John 14:3). He went away a resurrected, glorified person, and He will come again a glorified person. In His glorified state He cannot be visible to any but the glorified saints who have become like Him, having spirit organisms like the angels (1 John 3:2).

Because of the fact that humanity is of a lower form of creation than glorified spirit persons, it is now, and always shall be, impossible for human eyes to see spirit persons, unless God, by a supernatural interposition, opens human eyes to see

them. In the flesh, men can only discern that spirit persons are present by the supernatural events that occur. There is to be a purifying of the ecclesiastical, social, commercial and governmental systems that now exist, so that they shall all work together in harmony and bring about universal peace, love and contentment. Then will come to pass "the restitution of all things" (Acts 3:19-21), (Isaiah, 11th and 12th chapters) spoken by the mouth of all the holy prophets. The prophecy of Joel 2:28, will then be fulfilled; for the seed of Abraham (Gen. 12:3, 18:18, 22:18, 26:4, 28:14), (Gal. 3:28-29); the mystical body of Christ (Rom. 12:5), (Eph. 4:12); elsewhere known in the Scriptures as Elijah the prophet (Mal. 4:5), (Matt. 17:11); the Bride of Christ (Jer. 33:10-16), (Rev. 22:17); the Lamb's Wife (Rev. 21:9); the sealed servants (Rev. 7:3-4), (Eph. 1:13), (Eph. 4:30); the Priests and Kings (Rev. 1:6, 5:10, 20:6); the Prophet foretold by Moses (Acts 3:22-25); the Messenger of the Covenant (Mal. 3:1), (Heb. 8:10-12); the Angel having the Everlasting Gospel (Rev. 14:6); the Elect (Matt. 24:24, 31); the wise virgins (Matt. 25:1-6); the members of the First Resurrection (Rev. 20:6); will begin to bless the families of the earth (Jer. 23:1-6), (Ezek. 34:1-31) by teaching the Everlasting Gospel to the Jews and to all nations that dwell upon all the earth at that time, to the children who died before they reached the age of accountability and have been resurrected, and to the heathen who never heard of Christ, and to all those, the poor, crippled, idiotic, blind, lunatic, who had died, but who shall then be resurrected, every one in his own order. (Acts 26:6-7), (John 5:28-29), (Ezek. 37th Chapter).

CHAPTER TWENTY-SEVEN.*RESTORATION OF THE JEWS.*

The above teaching is in exact accord with (Joel 2:28) speaking of the time when God's judgments and the restoration of all things shall have begun and when the Great Tribulation of famine and pestilence shall have ceased to operate upon the inhabitants, saying: "It shall come to pass **AFTERWARDS**, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy; your old men shall dream dreams; your young men shall see visions."

God is not now pouring, and never has, up to the present time, poured out His Spirit upon all flesh; and He will not pour out His Spirit upon all flesh until the appointed time; until the time when the Bride and the Bridegroom shall have come to preach the Everlasting Gospel to the nations (Rev. 5:10, 14:6-7, 20:6). When God pours out His Spirit upon all flesh, then every knee shall bow and every tongue shall confess Him; then no man shall have to say to his brother, "Know the Lord," for they shall all know Him from the least to the greatest (Heb. 8:11); then whosoever will may take of the Water of Life freely (Rev. 22:17). But this has not yet taken place because the Bride—(Jer. 33:11-16), the people prepared for the Lord (Luke 1:17), those who are taken out of the Gentiles "as a people for His name" (Acts 15:14-17) is not yet complete; neither can it be complete until the times of the Gentiles be fulfilled, and the day of redemption is at hand (Luke 21:24-28). To this agree the words of the prophets and the response of history; for Jerusalem is still trodden down by the Gentiles (Luke 21:24) and the tabernacle of David which is fallen down

has not yet been rebuilt "so that the residue of men might seek the Lord, and all the Gentiles, upon whom His name is called" (Acts 15:16-17), (Amos 9:11-15). "And so all Israel shall be saved as it is written, There shall come out of Zion (the city of Jerusalem, the Capital of the Kingdom of God) the Deliverer (Christ and the Bride) and shall turn away ungodliness from Jacob."

This promise is in harmony with the promise God made to Abraham. The prophets have foretold of the movements of the Jew and these prophecies have come true to the letter both as to the time and place mentioned. Men are watching the movements of the Jew. Their movements prove the authenticity of the Bible. They tell the near approach of the second advent of Christ. The Jews are God's chosen people. They are not heathen as some, who take the name of Christian, are loud to declare. True Christians do not persecute the Jews. They love them. There is but one way to judge those who are heathen. We must use the proofs given in the Bible. God has given us a way by which we can tell all those who are heathen. He has given us the first three of the Ten Commandments by which to measure them (Exodus 20:1-7).

1. "Thou shalt have no other gods before me."
2. "Thou shalt not make unto thee any graven images, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, etc."
3. "Thou shalt not take the name of the Lord thy God in vain, etc."

Only those who violate these commandments are heathen. Many who call themselves Christians, and who theoretically believe that Christ is the Son of God, take the name of God in

vain, bow down to graven images of a dead Christ and of the Virgin Mary and the saints, and worship them instead of the true and living God, in violation of the express commands of God. The Jews as a dispersed people, no matter how isolated, still love these commandments of God in a practical way and they look for their Messiah to come to deliver them and save them.

Let us remember that Christ was a Jew and that when we cast out the Jew we offend Christ their King; for "salvation is of the Jews," said Jesus. Every great movement of the nations has been for the sake of the Jews—to bring them to Christ. Every nation that persecutes the Jews will be severely punished in the "Judgment of the Nations." Jesus is the King of the Jews. The gospel of the Kingdom of God is the power of God unto salvation to the Jew first" (Rom. 1:16). But Christians put the Jew last and the Gentiles first. As disciples of Christ we should not neglect preaching to the Jew first. We are also told that God will give us the heathen for our inheritance. Let us win them to Christ by our love. Let us learn to prove to the Jews out of "the law and the prophets" that Jesus is indeed the Christ and they will accept Him. But they require that we must prove it to them.

Since the Jews would not accept the Christ, the Bride is taken out of the Gentiles and the Gentiles obtain mercy through their unbelief. Now it is going to be through the mercy that the Christian Gentiles bestow upon the Jews that Israel shall all be saved, "For God hath concluded them all in unbelief, that He might have mercy upon all." This is the Promise that God made to Abraham and He will keep the promise.—(Rom. 11:26-33), (Heb. 11:40).

CHAPTER TWENTY-EIGHT.

SANCTIFICATION.

In order that God may fulfil His promise—His covenant to Abraham—God is taking out of the Gentiles, out of the Living Church, “a little flock,” who respond to His call and choose to live the crucified life and to qualify for service not only in this life, but also in the life after the resurrection, as priests or kings. God is empowering them to be what they choose to be. And He tells them to “put off concerning the former conversation the old man which is corrupt according to the deceitful lusts. And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:22-24), “which is renewed in knowledge after the image of Him that created him” (Col. 3:9-10); that you “may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” We are told to “put off” the old man and to “put on” the new man.

Let us get an accurate description of these two men. Eph. 4:25-31 and Col. 3:4-9 makes a distinction between the old man and *his deeds*; therefore we must conclude that the old man himself is the *disposition* to commit such deeds as are here described. It is the character and sinful tendencies inherited from our parents developed by indulgence in sinful practices. Col. 3:12-17 fully describes the new man which is to be “put on.” Eph. 4:24-32 describes the deeds of the new man. The new man is the *new disposition*, the new character implanted in a true believer “CREATED in righteousness and true holiness.” “If any man be in Christ Jesus he is a new

CREATION.”—2 Cor. 5:17. “For we are His workmanship, CREATED in Christ Jesus unto good works” (Eph. 2:10). Notice, also, that the new man is CREATED “after God,” in the likeness of God.

In 1 Cor. 2:14 this *evil disposition* is called “the natural man,” of whom it is declared that the things of God are “foolishness” unto him. In Rom. 8:7 it is called “the carnal mind” or “the mind of the flesh” which “is enmity against God, and is not subject to the law of God, *neither indeed can be.*” In 1 John 3:9 the new disposition is described as God’s “SEED” that “cannot sin.” This “new man” *cannot* sin any more than God can sin, because he is begotten in God’s nature. It is the supernatural (Zoe) life which is “Christ (the seed of Abraham) (formed) in you.” The “new man” must be “put on.” To put on the new man is to pass from death unto (Zoe) life and become a new creature. The old disposition—“the old man”—cannot be changed or improved, for it is “corrupt according to the deceitful lusts.” There is no use, then, to try to reform or improve it. The “old man” or “body of sin” must be destroyed, “put off.” The “new man” is not the “old man” changed and renewed; nor does the creation of the “new man” involve the instant destruction of the “old man.” The two dispositions are found in the same individual—the old sinful impulses and tendencies, and the new, holy, pure aspirations. They exist simultaneously in the Christian. Romans, 7th chapter, is sufficient proof of this.

Paul had the conflict between these two natures in his Christian experience and became a “wretched man.” No such conflict can occur in one who has not been begotten of God. Paul wrote, “I delight in the law of God after the inward man” (the new man). “For I know that in me (that is in my flesh)” — the old man—“dwelleth no good thing.” Notice, also, the pronoun “I.” One *I* “would do good” and hates evil; the

other *I* is "carnal, sold under sin" and *does evil* continually. These are two separate natures in the same person. Notice the statement, "it is no more *I* that do it, but sin that dwelleth in me." The "new man" repudiates the acts of the old man, as not belonging to him. It is not *I*, the new *I*, who does these things: *I* hate and abhor them; it is the old *I* which still clings to me and which *I* have not learned to fully put off. *I*, the new creation in Christ, *cannot* sin because *I* have been begotten of God; but in spite of all the efforts of my will, the old *I* will often capture my feelings, my thoughts, my words, and my actions, and use them as if they were still his own. This is the true experience of every Christian. There are times, after the (Zoe) life has been "put on," that anger, pride, selfishness, covetousness, fretfulness and impatience stir us and we hate ourselves and cry, "Oh, wretched man that I am." These two natures exist in the same individual all through the Christian experience, though not at all times with the same power, and the "old man" cannot be annihilated in this mortal life, though a sanctified person may live from day to day for long seasons, without feeling the motions of the old evil tendencies.

The reappearance of the old tendency after long years is the revival of the same one which previously existed but which was inert or put to sleep. Sanctification is an entire separation from the old self, a putting off of the old evil tendencies by an act of faith. But the "old man" cannot actually be destroyed until a physical change has taken place—until the man dies or is "changed in the twinkling of an eye," and given a glorified body. No experience in this life secures the "old man" which was originally untainted by sin, a part of God's creation. It was the carnal part of man's nature, which, before the fall, was in perfect, quiet submission to the reasoning powers. But since Adam's and Eve's act of disobedience, it has become incurably corrupt, because, even when again sub-

ject to the control of the reasoning powers it is not passive as it once was, but has an instinctive craving to regain its lost supremacy over the mind, and must be continually crucified and kept in its place by the power of the Holy Spirit. The "old man" is really man's instinctive nature, with the evil cravings it has acquired since the fall of Adam, intensified by Satan's influences. If these evil cravings could have been eradicated, there would have been no need for the creation of a new spiritual nature, direct from God; but the very reason Christ died and rose again was in order to obtain for us a new divine nature.

Those who have learned to fully put off the old man and put on the new man must be entirely sanctified to God; because one who has *by faith* completely put off the old self has in a true sense become entirely separated from it. This is the true meaning of Sanctification—separation from the evil "old man," not his annihilation. If this experience had meant the complete destruction of the old nature and the putting of it out of existence, the word "sanctification" would not have been used to describe it. Notice, please, that sanctification is primarily Gods work (1 Thes. 5:23); but there must be a receptive condition of mind and heart. Full consecration is necessary (Rom. 12:1-2) and essential, but knowledge is the most essential. Notice, also, that the "new man" is "RE-NEWED IN KNOWLEDGE" (Col. 3:10). We need to be "made strong to *apprehend* what is the breadth and length and depth and height, and to *know* the love of Christ, which passeth *knowledge*." Putting off "the old man" is an act of faith; but knowledge must precede faith. And it is the spiritual impartation of this knowledge which is God's part in entire sanctification (Eph. 1:15-20, 3:15-19). There is a high plane of Christian life where we may live and walk in constant fellowship with Him without any heart-condemnation (1 John

5:14, 3:21-22) requiring repeated repentance and confession, and it is possible for us to live on this plane while the "old man" is still in existence in spite of the evil that inheres to our animal nature.

To put off the "old man" himself means more than to renounce his deeds; and to put on the "new man" means more than to put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, etc." To put off the "old man" is to cease to regard the old, corrupt nature as any part of our real self, to SHIFT OUR IDENTITY ENTIRELY from him to the new man. To put on the new man is to identify ourselves completely with the *risen* Christ, in whom there is no sin, to regard the new nature—the (Zoe) life—as our real self before God. Every time we feel the motions of the "old man," we must, by an act of faith, steadfastly maintain to entirely separate or sanctify ourselves from the old self—put him off—renounce him and his deeds and feelings.

To be entirely sanctified to God is simply to obey the injunction of Rom. 6:11—"Reckon (or regard) yourselves to be dead unto sin, but alive unto God in Christ Jesus." If we thus regard ourselves as dead to sin we cannot reckon ourselves as being sinners or think of sin or a sinful nature as any longer belonging to us. The moment we begin again to regard the "old man" as a part of ourself, and to confess his deeds as our own, we become sinners in our own sight and our conscience becomes defiled, and we have ceased to obey the injunction to "reckon" ourselves as dead unto sin. God tells us to thus regard ourselves as alive unto Him.

Sanctification does not make us alive unto God or free from sin in His sight, but it is an act of faith and a life of faith whereby we take this place which God's grace has provided for us, and we look at ourselves through His eyes, as He has created us anew in His dear Son. The life Christ imparted to

us is not only inherently sinless, but also one that has passed through death—a risen life—upon which death has exhausted all its power. Sin can never more be imputed to the life which has passed through death and exhausted it. And it is this free, risen life—the (Zoe) life—which becomes ours as much as it is His, when by the one Spirit we are baptized into the one body. We are created anew in the risen Christ, as members of His body; and His blood which tells of sin forever put away from Him, tells the same thing of us, the members, as of Him, the Head. This is why “the blood of Jesus Christ His (God’s) Son cleanseth us from all sin.”

So it is that when we feel the impulses of pride or anger or covetousness or fretfulness or selfishness, etc., and find it so hard to overcome them, we must regard ourselves as free from sin and entirely sanctified to God, and we will have to take the position by faith which God’s grace has provided for us in spite of feelings or appearances to the contrary; and by so doing, more and more power will be generated within you to enable you to get those natural impulses under control. The putting off “the old man” by faith may occur in an instant, and this position may be steadfastly maintained, notwithstanding the occasional uprisings of the old self. It is not I, the child of God, the new creature in Christ Jesus, who thought, felt, spoke, or acted wrong: it was my enemy who for the moment captured my feelings, my tongue, my hand; but his deeds cannot bring me into condemnation, because the blood of my Head proves that in Him I have already paid the full penalty of death. But I must continually watch and pray lest the “old man” be revived. He is very deceitful and may work his way into our conduct and words under the guise of zeal for God or His cause, or he may intrude his unbelieving doubts into our minds, insinuating that such wonderful grace as we have been describing is impossible in our case. The moment

he has gained any influence, we begin to feel as though something was getting between us and God; then we should lift our hearts to God, asking Him to discover to us what the "old man" is after, and enable us to drive him back. We can say, Father, the "old man," my enemy, gained an advantage over me then; help me to be better aware of his approaches in the future, give me more complete deliverance, not only from his power, but from his very influence. Treat him as your enemy instead of regarding him as yourself or even a part of yourself. Dont try to reform him or drag him into God's presence for cleansing. The more you are enabled mentally to disassociate your individuality from the old sinful nature the more you will find that the statements, promises and injunctions of Scripture shine with brighter and brighter luster. Paul said: "I through the law, died unto the law that I might live unto God. I have been crucified with Christ (therefore am as dead to the law, which condemns sin and sinners, as He is) yet I live; and yet *no longer* I (the old I, the sinner I, is *I*, the real I, no longer) but Christ liveth in me; and that life which I now live in the flesh I live *in faith* (live by believing in God's wondrous grace, and taking the place which that grace has assigned to me), the faith which is in the Son of God, who loved me, and gave Himself up for me." May we all learn to live that life. We cannot hope to be of any account in God's service in this life and certainly not in the next unless we do live it. It is this sanctified life that will fit us for service with Christ in this life and equip us so that we may become true, unprejudiced and just judges in the age to come, after Jesus comes, when the saints shall judge the earth.

We are continually crucifying either self or the Son of God. Mark well that statement. Christ came to redeem us from self. We should pray for power for full deliverance from self so that we can be vessels overflowing with love to every

body all the day. We either deny self or deny Christ. The law of self is sin and death. The law of the Spirit is (Zoe) Life in Christ Jesus which makes us free from the law of sin and death.

CHAPTER TWENTY-NINE.*BAPTISM IN THE HOLY SPIRIT.*

In these days of trial, days of preparing the Bride (Rev. 21:2), those who are the "remnant whom the Lord shall call," in whom deliverance, to the Jews and the Heathen, will be vested (Joel 2:32), (Ps. 2:8) otherwise known as God's servants and handmaids (Joel 2:29), (Acts 2:18): the true LABORERS of the harvest (Matt. 9:37-38), the true vessels unto honor, sanctified and made meet for the Master's use (2 Tim. 2:21) are now having poured upon them the Spirit of the Lord; they are being baptized with the Holy Spirit and fire (Luke 3:16), (Acts 11:15-16). They are being sorted out and sealed (Eph. 4:29, 32), (2 Cor. 1:22), (2 Cor. 5:5) as true servants, with the earnest of their inheritance, until the redemption of the purchased possession (Eph. 1:13-14), (Acts 20:28-30); with the first installment of the true sealing (Rev. 7:3-10). They, as wise virgins, are having oil poured into their vessels, their lamps are trimmed and burning; they know the Word of God and the plan of salvation and are burning to make it known to others, so they continue steadfast, unmoveable, always abounding in the work of the Lord. They that go out to meet the Lord must go with the oil of the Holy Spirit in their vessels (Matt. 25:1-13), setting the world on fire with the fire of love.

When one has met the conditions of the Lord and as soon as he has literally presented himself upon the altar of the Lord as a living sacrifice for service, even to be faithful unto death in the service of the Lord, having put off the old man and his

deeds and put on the new man, that one receives the baptism of the Holy Spirit (Gal. 3:14) and he at once begins to grow in grace and to receive, according to the promise (1 Cor. 12:7) and according to his capacity for service, certain of the specific gifts of the Spirit mentioned in the 12th chapter of First Corinthians, for the work of the ministry in the edification of the Body of the Christ. He at once begins to bear the fruit of the Spirit, viz.: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control, by which all men can know him. His life becomes more like the life of Jesus, full of tenderness, compassion for the helpless, courageous in the face of death, pitiful, meek, lowly, humble, tireless in service, loving and gentle. But if the baptized one fails to keep his vow with the Lord (Deut. 23:21-23) that one will lose the blessing and joy of the Spirit; the communion of the Spirit will be broken; the peace of God he once possessed will pass away; the love, tenderness and compassion he had for the sin-stricken and the disease-smitten will change into selfishness; the cares and pleasures of this age and the deceitfulness of riches will choke the Word and he will drift back into wilful sin, make shipwreck of faith and finally be lost in everlasting destruction from the presence of the Lord. In other words, he "will lose himself" (2 Pet. 2:20-22), (Heb. 6:4-6), (Luke 9:25), (Luke 11:23-26). The spirit of love that once possessed him will be turned into the spirit of slander and murder. The "old man" will be revived.

There is some justification in believing that making a great show of the baptism in the Holy Spirit has a tendency to cause one to fall away into sin. Close observation of those who try to make their light shine before men instead of letting their light shine before men has revealed the fact that exalting self and testifying in public of our attainment through our own righteousness only tends to disgust people. But this sort

of testimony has been encouraged by assembly leaders who have singled out those who claim the baptism in the Holy Spirit by virtue of their having "spoken in tongues," so that many have assumed that they are better qualified to understand spiritual things and are better fitted to judge ecclesiastical matters. So it is that when any subject of importance or a grievance comes before the assembly for decision, those who have spoken in tongues are called upon to judge. Paul found nearly the same condition in the Corinthian Church and gave advice to "set those to judge who are the least esteemed in the Church" (1 Cor. 14:1-2), (1 Cor. 6:4). Then, too, it is becoming popular with those who claim the Spirit baptism, to depend more upon spirit messages than upon the Word of God, claiming that these are the days of God's sovereignty and that the Holy Spirit will teach, independent of the Bible, what should be spoken in the assembly. So we find some leaders waiting upon God to fill them with sermons aside from self-preparation, and the "feet shod with the preparation of the Gospel of peace," and a thorough study of the Word of God. We may hear many good things, but many bad things are spoken in these messages that are contrary to the Bible; and it is not absolutely safe to say that the message spoken is of God, unless the message is in absolute harmony with the Bible, because, when God speaks, He does not contradict the Word. Then, too, when the message comes from God the atmosphere is spiritual; but if it is fleshly, the atmosphere seems dull and heavy.

Many children have received an unnatural faculty of speaking in foreign tongues they never learned, after they have presented themselves before God for this baptism, and it has been called a Bible evidence of the baptism in the Holy Spirit, But when we look at the lives of these children we can see no

change from their former disorderly conduct and they live and act for the most part like ordinary children who never knew God. Men and women have received this gift of tongues and they, too, have been known to do things unbecoming Disciples of Christ. They do things that unbelievers have a right to complain against, such as spite-work, envying others whom God uses more than they, tattling on their neighbors, showing partiality toward those of like gifts, becoming busy-bodies in other men's matters and slanderers of those who teach contrary to their ideas. When we look at the religion of the Spiritualist, we see these very things among their assemblies whose religious life comes direct from Satan. Spiritualists have the gift of tongues also. The Mormons claim these gifts, and both receive spirit messages in languages they never learned (1 Cor. 14:23, 26), (1 Cor. 12:30).

Finally, let us remember that the test of the baptism in the Holy Spirit is not "by their gifts ye shall know them," but it is "by their fruit ye shall know them." The fact that a Christian has one or more of the specific gifts mentioned in First Corinthians Twelve is no evidence at all that he has the true baptism in the Holy Spirit. Nothing less than being possessed of the fruit of the Spirit—love that suffereth long and is kind; that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, worketh no ill to his neighbor, etc.—joy, that is unspeakable;—peace, that passeth all understanding;—longsuffering, that backbiteth not nor taketh up a reproach against his neighbor;—gentleness, that leadeth men to glorify the Father;—goodness, that is mindful of the widow and the fatherless, the sin-stricken and disease-smitten, the poor, the imprisoned and the heavy laden;—faith, that will go out into the high-

ways and hedges and compel the poor, the lame, the halt, the blind, and the sinful to quit sin and uncleanness, that will

“Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o’er the erring one,
Lift up the fallen,
Tell them of Jesus, the Mighty to save”;

meekness, that knows no man-fear or hatred;—self-control, that is always exercising itself to have always a conscience void of offence toward God and men;—this only is a positive proof of the true baptism in the Holy Spirit. Mark well that word “self-control.”

Many have what they term the baptism in the Holy Spirit, but they are possessed by the spirit of slander and familiar spirits that cause them to testify or sing in unnatural ways as theatrical people do, in ways that are disgusting and offensive. We cannot possibly know them by their gifts; we can know them only by their fruit.

In view of the fact that the Spirit of God has expressly declared that a feature of the “latter times” should be a departure from the faith once delivered to the saints, and a giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, forbidding to marry, etc., we need not be at a loss to determine the source of the looseness and immodesty which characterizes those who claim God’s fullness but who are not possessed of SELF-CONTROL; who dwell upon flesh manifestations and make themselves offensive to unbelievers.

The baptism in the Holy Spirit, while it has manifestations and demonstrations, is a baptism that is a complete submersion by Jesus Christ our Lord, which keeps us under the Blood if

we continue in the Word, and empties us of self, decreasing us so that we may fulfil John 3:30 and become self-abnegated channels through whom the Holy Spirit's power can flow freely in distributing or bestowing the blessings of God upon unbelievers as well as believers. We must become channels who efface self, not mediums who exalt self. Then we will not desire to get up on a public platform, as some do, to the shame of Christ, exalting self and carrying on in unseemly ways or in singing imitations of a comic opera.

We have heard the "heavenly music" sung by those filled with the Holy Spirit, and it is indeed wonderful, inspiring, uplifting, joyful, pleasing, humiliating and heavenly. But how depressing, unpleasant, the songs sung by those possessed of familiar spirits! And how exalted and self-righteous the singer appears to the audience!

This is the age of misrepresentation, a time when Satan and his hosts of demons use men, women and children, and through whom they show "great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." We cannot safely depend upon what men say of themselves, or of the gifts they possess. We must depend upon their works and the testimony "established in the mouth of two or three witnesses." Men testify of themselves and misrepresent facts. Testimony of self is of little value in the assembly. Unbelievers take little stock of self-praise or self-estimated values. If you were to sell your horse and represent him as perfect in every respect, or even if you truthfully represented him in several defects, etc., your prospective buyer would doubt your word. The horse may look good, but your buyer wants to see him trot or travel. He wants his life examined, not only from your standpoint but from his own viewpoint. You might try to sell a piece of land on your own representation, but a

sensible buyer will investigate it to suit his own ideas before he dare make a purchase. Men are not in the habit of going into business ventures or making investments unless they know that it will pay them to take the step. So it is in the Christian life from an unbeliever's viewpoint. Unbelievers are made so largely because (so-called) Christians have gotten up in the assembly and given false testimony concerning their goodness and the things they are doing for the Lord, how the Lord has used them and of their great value in His service. They preach one thing and practice another and no one can see the fruit of these things in their lives so quickly as the unbelievers see them.

The unbeliever is in trouble. He does not care to bother with the uncertainties of the future as men have preached it. He only cares for the present. He wants to live on and on forever. He does not care for much else than to want to get rid of himself and the sins and diseases that are surely dragging him into the jaws of death. He wants peace, harmony, joy, love, righteousness and the power to resist temptations. He needs the associations of those who will love him and help him.

“Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love;
For the love that rights a wrong,
Fills the heart with hope and song;
They have waited, oh, so long,
For a little bit of love.”

If Christians testify of possessing such attributes and of enjoying them, they must show the goods. It is not so much what we say of ourselves as what others say about us

that carries weight to the unbeliever or even to the other believer. Christianity is a business. Its profits consist of righteousness, peace and joy in the Holy Spirit and love for others. Testimony in the assembly should not consist of my own goodness, or purity, or service; but it should consist of "what hath God wrought." It is for the glory of Christ that we should testify what God has done for us and for others through His dear Son. Men will know for a certainty whether we are baptized in the Holy Spirit, or sanctified, regardless of our testimony. In fact, it would be better if Christians would not publicly boast of such blessings. People can see by our lives what we are. They need not to be told. As Christians we should humble ourselves and follow Christ who "made Himself of no reputation" (Phil. 2:7).

We should not rejoice in the gifts and blessings we receive from God, and toy with them. We should glory in Christ the Blessor and rejoice that our names are written in the Lamb's Book of Life. People who claim the baptism in the Holy Spirit have formed the habit of going the rounds of the church and inquiring of their fellow Christians whether they have "received the baptism"—meaning by this, whether they have yet spoken in "tongues." It is absolutely wrong to do so. It makes one self-righteous, bigoted, high-minded and weak; one becomes as sounding brass or a tinkling cymbal (1 Cor. 13:1). Satan takes advantage of this condition and comes in to defile that life. The evidence and proof of the baptism in the Holy Spirit is bigger than speaking in tongues.

In the water baptism (Matt. 28:19) we are baptized BY THE HOLY SPIRIT into the One-Body and symbolically into Christ's death. In the Spirit baptism (Matt. 3:11) we are baptized BY JESUS into the fellowship of His suffering and literally

made conformable unto His death and eager to sacrifice self and all that we possess that we may win others for Christ.

Holiness promotes love for others and keeps us humble. It saves men from the spirit that says, "Stand aside, for I am holier than thou!" The more a man has the presence of God the less he has of self-assertion and pride. Our work is to absolutely surrender self to God. God's work is to work in us to will and to do of His good pleasure. We should commit our all unto Him against the day of Christ (2 Tim. 1:12) for His keeping, lest familiar spirits come in to deceive us.

Philip Mauro says: "The woman was the first 'medium' employed by Satan in communicating with mankind; and he still manifests a strong preference for the female side of humanity. Experience shows that, for some mysterious reason, women are more susceptible than men to spiritualistic influences. In view of this fact, it behooves all women, especially Christian women, to be exceedingly careful in these perilous times, and to suspect every movement which is attended by abnormal subjective experiences. It will be observed as an invariable rule that in all spiritual manifestations of sinister origin (such as the most recent one, accompanied by an uncouth imitation of the gift of tongues), and which involve also the unscriptural phenomena of substituted personality (the true personality being displaced by a spirit), the great majority of those who have this 'experience' are women."

Because of this condition Satan has made a sort of side-show of the church, by their performances. It will be well for us to remember that when the Apostles received the blessing of the baptism in the Holy Spirit and fire, they did not play with the blessing, and show it off, but they received it humbly; they at once got the missionary spirit and began to do service for the Lord in obedience to their sacrifice, and thousands

began to be saved. In the development of this blessing there is an outgrowth that is of a still higher nature than all the blessings yet given. When Jesus baptizes in the Spirit and fire the subjects become enveloped, submerged, filled inside and covered outside with the Spirit of the God of love and they become flames of fire in destroying the strongholds of sin and in tearing down the works of Satan; God will be in them, above, below, and around them and they will be given the glory state for which Jesus prayed, "that they may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21-23).

A sad condition exists among leaders who claim baptism in the Holy Spirit and who have prejudices and cannot love each other and work together. When this glory state has been received by God's ministers, they will get together and settle vital questions of doctrine as did the apostles of the early church (Acts 15:6); men will tremble before the Lord and His servants, and the old time religion that made men of all stations of life welded together in one mind and the old time Pentecostal power of persuading men will so convince unbelievers that they will be convicted of sin and will turn with contrite and broken spirits, and they will again cry out, "What shall we do to be saved," as they did at Pentecost. Then the words of Jesus will be fulfilled: "By this shall all men know ye are my disciples, if ye have love one to another (Phil. 2:1-7). We will not have to tell men we are Christ's disciples. They will see it in us, if we are.

F. B. Meyer, in his address on "Castaway," says:

"(Eph. 5:18) gives each one of us a positive command: 'Be filled with the Spirit.' It is very remarkable that in Acts 2 and Ephesians 5 the infilling of the Holy Spirit in its effect is compared to the effects of wine on the physical system. 'Be not drunk with wine, wherein is excess, but be filled with the Spirit,' and you can never have excess; you can never have too much of the Spirit.

"There are three points of comparison that I want you to notice—joy, speech, power.

"First. Wine produces a sense of exhilaration. A drunken man will sing as he reels to his home, and when a man is really filled with the Holy Ghost, he becomes a singing Christian, and a Spirit-filled church is always a singing church. Every great outburst of the Holy Spirit's power has been accompanied by singing. Luther's revival spread through Germany by singing Luther's hymns. Whitfield was accompanied by a Wesley, and Moody by a Sankey, and in Germany the Moravian Church has given us the songs of Gerhardt, with many more.

"Secondly. A man who is filled with wine is garrulous. He talks; you cannot keep him still. And a man who is filled with the Holy Spirit talks; he cannot keep silence; he must tell what God has done.

"Thirdly. A man who is filled with wine is conscious of a great increase of power. He feels as if he could stand alone against the world. So the man who is filled with the Holy Ghost is full also of the Power of God."

A man must have the seat of his affections clean; his will, his determination and his purpose must be clean before he can be filled with the Holy Spirit. The infilling of the Spirit and the indwelling of Christ in the person brings a life that has its root, its joy, its power, its evidence in LOVE, because

the indwelling Christ, Himself, is love. Just as little as a man can remain in sound health without the fresh air of heaven, can Christians or the Church live according to the will of God without the baptism in the Holy Spirit. The Apostle, when writing to the Ephesians, says:

"I bow my knees unto the Father—

1. That He should grant you that ye may be strengthened with power through His Spirit in the inner man;
2. That Christ may dwell in your hearts through faith;
3. That ye, being rooted and grounded in love, may be strong to know the love of Christ which passeth knowledge;
4. That ye may be filled unto all the fullness of God" (Eph. 3:14-19).

The oil of the Holy Spirit is not all that is required to become a wise virgin, or a true servant. One must also have one's lamp trimmed (Matt. 25:7). The Word of God must be studied (2 Tim. 2:15) so that it can be hid in our hearts that we might not sin against God (Ps. 119:11), (Ps. 119:105). And this Word will set us on fire with God's love, so that our lamps will be burning; so we can be shining lights: for the path of the just is as a shining light (Prov. 4:18); and we must let our light so shine before men that they seeing our good works shall glorify our Father, which is in heaven. To have the letter of the Word and not the oil of the Spirit is equally as inconsistent and deficient in a true servant as to have the oil of the Spirit and not the letter of the Word. God's true servants must have both the Word and the Spirit. Spiritual food is as necessary as physical food for the maintenance of the Christian life (Matt. 4:4).

When Peter spoke to the men of Judaea on the Day of Pentecost (Acts 2:14-16) and said "this is that which was spoken of the prophet Joel," he referred to those who had just been baptized in the Spirit, who had just received the stamp or seal

that marks those who, on enduring to the end of their natural lives in patience and trials in service for the Master, will in the thousand-year-day become the preachers of the Everlasting Gospel to the dead who have never had a fair trial for Everlasting Life, and who will then be resurrected to life.

The baptism in the Holy Spirit is the receiving the power of the Holy Ghost coming upon us, not only as a seal that will signify we do not belong to the spurious or the counterfeit but to endue us for service, making us martyrs for Him and putting a cover over us that will quench all the fiery darts of the devil. We must drink the cup of sorrow and suffering that Jesus drank and be baptized as He was if we are to be used of Him for the blessing of others and if we would become members of the Bride. The baptism in the Holy Spirit is the Wedding Garment, the robe of righteousness that the members of the Bride must wear in order that they may have a right to be at the wedding feast, the Marriage Supper of the Lamb (Matt. 20:20-28), (Matt. 22:1-13).

NOTE—Satan can imitate every gift and blessing that God has promised to bestow upon man except the fruit of the Spirit, love, joy, peace, longsuffering, etc. That is why we claim that the fruit of the Spirit is the "Bible evidence" of the baptism in the Holy Spirit, not "tongues." Jesus said, "by their fruit ye shall know them."

CHAPTER THIRTY.

THE RESURRECTION.

During the Millennium, God will take these sealed servants, as one takes salt to season food, and He will scatter them among the nations of the earth to preach the Everlasting Gospel. They will, indeed, be the salt of the earth—they will indeed, be the light of the world, in that they will shine out the truth of God's love and promise through Christ who gave His life as a ransom for all, to be testified to all in due season (Acts 15:13-17).

But it must be understood that only the joint-heirs with Christ, those who have been refined by God in the crucible of Divine Service, and who have been tested and tried to the last degree of faithfulness in this present age and found to be true servants of the Master, the true overcomers, can expect to become members of this Priesthood. God must refine us as a refiner of silver and gold to get out all the narrowness and dross of selfishness before He can use us in the day-of-the-Lord to preach the Everlasting Gospel to the heathen, etc. (1 Peter 4:12).

"Who may abide the day of His (presence) coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's sope: And He shall sit as a refiner and purifier of silver: And He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:2-3).

As the laws of balance demand that a man must first learn to walk a tight rope stretched a few feet from the ground before he can expect to become an expert in walking a rope stretched

a hundred feet above the ground; just so, God is requiring of those whom He has called as priests and kings for the age to come, that they become faithful servants in this age who are able to stand against the fiery darts of the Devil, and his host of demons (Eph. 6:11-18), and who have, through much trial and patient longsuffering, suffered persecution in public conflict as good soldiers of the Cross, and overcome the world by faith.

It is a great mistake to suppose that at the second advent of Christ this earth and its inhabitants will be utterly destroyed; for God sent not His Son into the world to condemn the world (John 3:17), nor to destroy men's lives (Luke 9:56), for "the earth abideth forever" (Eccl. 1:4), (Psa. 78:69).

The great reason for Christ's second advent is to redeem men from their lost estate; to restore men to their first dominion; to bring "peace on earth toward men of good will"; to give everyone an individual trial, based upon justice, for Everlasting Life, the resurrection life. When Paul spoke of the resurrection of Christ he used it as an argument to prove the resurrection of the dead (1 Cor. 15:13-18). The resurrection Life is the supernatural Life, the real (Zoe) Life, without which no man can have hope in Christ.

Paul also uses the argument to prove that there shall be others besides the Christians of this age who will have hope in Christ. He argued: "If in this (Zoe) Life, (the life that Christ was given after He arose from the dead, and that was given to all believers when they received the Holy Spirit after Pentecost) only we (who are now Christians) have hope in Christ, we are of all men most miserable." Thus we must see plainly that there is hope in the age to come for those that shall rise from the dead, and that probation does not end with this age. As a forcible illustration, we mention the

clear teaching of the Bible concerning the restoration of the Sodomites, who did not have a full opportunity, and whom the Lord compares with Capernaum, who sinned against great light (Matt. 11:24-25). They, too, must be given life from the dead. Jesus also said: "The men of Nineveh shall rise in judgment with this generation and shall condemn it." "The queen of the South shall rise up in judgment" etc.

We are everywhere assured by the Scriptures that the inhabitants of the earth will not really be lost beyond redemption until they have known the Will and Justice of our God, whose mercy endureth forever, and then have refused to serve Him after they have had a knowledge of Him through the preaching of the men of God of this age, or through the preaching of that man (Acts 3:22-24), (Acts 7:37), whom the Lord has appointed to judge the world in the age to come (Acts 17:31), (1 Cor. 6:2-3). "That man" is the glorified Jesus—the Head—and the glorified saints of the First Resurrection, the fruitful members of the body—the Bride—otherwise known as "the Christ"—"the Anointed."

None who have died before the day of Pentecost can take part in the First Resurrection or can attain unto immortality; because they who shall receive immortality must, among other qualifications, have been baptized in the Holy Spirit and proved faithful to the end in a reasonable amount of service. Therefore, it is said of John, the Baptist (Luke 7:28), "He that is least in the Kingdom is greater than he."

John the Baptist and all the patriarchs, whose faith was accounted unto them for righteousness, will be in the Kingdom of God after they are resurrected from the dead in the second or general Resurrection (Luke 13:24-30); but they will not have glorified spirit bodies nor inherit the Kingdom of God in the capacity of priests and kings, not having been baptized

in the Holy Spirit and fire, not being able to become members of the Bride of Christ. They will have Everlasting (Zoe) Life in bodies of flesh, which will be mortal bodies until the close of the Millennium, over which the second death will have power (Heb. 11:40), they having been partakers of the second or general resurrection; but the Bride of Christ—the Anointed ones—will have Everlasting (Zoe) Life in immortal, glorified spirit bodies, over which the second death will have no power; they having been partakers of the First Resurrection (Rev. 20:6).

In the reading of the Bible, men have assumed, because of wrong teaching, that when the man dies, his soul or spirit departs to the great beyond or to a spirit world, being separated from the body which goes into the grave. They assume that the soul retains the conscious faculties of sense, but that the body returns to dust. To sustain this theory they strain the Scriptures and teach that the resurrection will be of the body of flesh out of the grave, and that this body will at once ascend up to the clouds where the spirit will meet it in the air and be again united. This has been encouraged by the so-called Apostle's creed which was never the creed of the Apostles, and which contains a statement that cannot possibly be sustained by the Scriptures. But to strengthen their views, men have constantly misquoted or strained the plain meaning of First Corinthians (15:42-43). They read the words as they are written, but they misinterpret the text as though it read:

“So also is the resurrection of the dead (body of flesh). It (the body of flesh) is sown in corruption; it (the body of flesh) is raised in corruption; it (the body of flesh) is sown in dishonor; it (the body of flesh) is raised in glory; it (the body of flesh) is sown in weakness; it (the body of flesh) is raised in power; it (the body of flesh) is sown a natural

body; it (the body of flesh) is raised a spiritual body. There is a natural body and there is a spiritual body."

The above could not be true of the body of flesh which Christ had, because it was not sown in corruption, nor in dishonor, nor in weakness. But how differently it reads, and how beautiful, when the true interpretation is given! Paul had just been speaking of the death of Christ, and how His whole person died. He was arguing that the life that Christians had dwelling in them was now the same that Christ was given at His resurrection. It was resurrection life that the "gates of hades" had no power against. It was the (Zoe) Life, the Everlasting Life, the Life that made us members of the One Body, the Church. This (Zoe) Life is the gift of the Holy Spirit that is given by the will of God to as many as receive Him. It is the (Zoe) Life that is given to us by God by which we are given the power to become the sons of God (John 1:12-13), (Acts 5:32), (1 John 5:10-12). Paul has explained that the first man was made a living soul, a natural body, and that the spiritual body is taken out of the natural body. He does not speak of the individual body at all; but he is speaking of the difference between the Adamic body of which all men are members through nature, and of the Body of Christ, the Church, of which only true Christians are members through the Spirit. It is this collective spiritual body that he is speaking about. It is the Body of Christ, the Church and the body of Adam; not an individual body. It is the resurrection of the dead that Paul refers to, not the resurrection of the flesh body of any individual. With this in mind let us read it as it is written:

"So also is the resurrection of the dead (the Greek puts it, "dead ones") it (the collective body of dead ones) is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is

raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."

Then Paul goes on to explain that it is only the spiritual body that can inherit the Kingdom of God (verse 50).

The Scriptures declare most emphatically that there are two Resurrections and that there is a difference in the time and manner of the Resurrections. Two forms of expressions are used in the original Scriptures to emphasize this difference; the one is called "the Resurrection of the Dead, both of the just and the unjust"—(*anastasis ton nekron*); the other is called the Resurrection out from among the dead—(*anastasis tes ek nekron*). It was this Resurrection out from among the dead, the First Resurrection, unto which Paul wished to attain (Phil. 3:11-14). The Resurrection of the just and unjust is the general or Second Resurrection (Dan. 12:2-3), (John 5:25-29).

Notice particularly that it is a resurrection both of the just and the unjust. Now, if it be true that the just go to heaven above immediately after death to enjoy the rapture of the celestials, they must be alive; hence there is no need of a resurrection of the just from the dead; and if it be true that the unjust dead are now in hell suffering torment or anguish of soul, or remorse of conscience, they must be alive; hence there is no need of a resurrection of the unjust from the dead. To resurrect is to resuscitate.

We have noticed already that there cannot possibly be any enjoyment or suffering whatever to anything but an animate material organism or person, and that there can be no life in a dead man. We must also conclude that neither one of the parts of a man, dead or alive, is in itself a person; neither can any part of itself be a conscious entity. But we are told there is a resurrection of only the body; for the spirit has flown to

its reward. But the Bible says it is a resurrection of the dead—the dead man—(not one-third or two-thirds, but the MAN)—the whole dead man—both the just man and the unjust man, woman and child, and that it is after the resurrection from the death state that man comes into individual judgment for the deeds done in the body.

It was the preaching of this Doctrine of the Resurrection that got Paul and all the Disciples and Christ Himself into so much trouble, and we hear Paul making his defense before the Governor when he says:

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:14-15), Acts 17:31-32).

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and arose again, EVEN SO them also which sleep in Jesus will God bring (from the dead) with Him” (1 Thes. 4:13-14).

The Doctrine of the Resurrection is a cardinal doctrine and a central truth of the Christian system upon which all other doctrines of the Bible hang. The crucifixion of Christ is as nothing compared with His resurrection. The Apostle says, “for if Christ be not risen, then is our preaching vain, and your faith is also vain. Then they also which are fallen asleep in Christ are perished” (1 Cor. 15 Chap.). Life again from the dead is a gift of grace through Jesus Christ, our Lord. It is given to all in order that God may keep His promise—the promise he made to Abraham (2 Peter 3:9). This act of resur-

recting the dead is in order that all may have an equal chance to be saved.

"I am the Resurrection and the (Zoe) Life. He that believeth on Me, though he were dead, yet shall he live; and whosoever liveth (or is alive at my coming) and believeth in Me, shall never die. Because I live ye shall live also"—(ye shall be resurrected also)—(John 11:25-26).

"Like sheep they are laid in the grave; death shall feed on them and the upright shall have dominion over them in the morning (the resurrection morning), and their beauty shall consume in the grave (not in a literal lake of indestructible fire) from their dwelling. But God will redeem my soul from the power of the grave" (Ps. 49:14-15).

"He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto ALL men, in that He (God) hath raised Him (Jesus) from the dead" (Acts 17:31-32).

"He tasted death for every man," and every man must come to a full knowledge of the fact that because Christ died and arose again, Everlasting Life is assured to us. If He had not risen, we should have remained forever under the dominion of death, and have perished utterly and forever.

It is not a question concerning the bringing down from heaven above the soul or spirit of man, neither is it a question of raising the body, or the spirit, or the soul of man out of the grave, that has to do with the resurrection. The Bible recognizes no such individual portions of the man in this sense; but it does recognize the man himself. The Scriptures plainly declare: "For what is a man advantaged, if he gain the whole world, and lose himself?" (Luke 9:25).

It is the man himself, the man that God created, and placed

under law, the man to whom He said, "Thou shalt surely die," the man whom Christ redeemed and to whom He offers Eternal Life by a conception from above, by a new birth and a resurrection from the dead, that shall be brought out of the grave in the resurrection.

It is only the Wise Virgins whose lamps (Ps. 119:105) are trimmed and burning and who have oil in their vessels (Matt. 25:1-10) who will be given immortality. The foolish virgins are not lost. They are simply kept from attaining unto immortality, because they have failed to live up to the privileges of the (Zoe) Life (the overcomer's life) and have come short of the high calling of SONSHIP. The door to the immortal glorified Life of the First Resurrection is shut on them. But they take part in the general resurrection—"saved so as by fire"—and go on in the race for Everlasting (Zoe) Life where they left off in this life when death cut them off. But should any have come to a knowledge of the whole truth and then rejected the (Zoe) Life and the pleading of the Holy Spirit and wilfully committed sin against the true light, they will never come up in the resurrection to see Everlasting (Zoe) Life (Heb. 6:4-6), (Heb. 10:29) but will pass from the "hades" death to the "gehenna" death—the second death (Rev. 21:8) to utter obliteration, to "the death"; for "the wages of sin is death" (Rom. 6:23); not eternal preservation of life in a literal lake of fire—but DEATH (2 Pet. 2:20-22).

NOTE—Wherever "the end of the world" is mentioned in the New Testament, the Greek words used are, "te sunteleia tou aionos" and should have been translated, "the end of the age."

CHAPTER THIRTY-ONE.

THE LOST.

To die the first death—the “hades” death—is because of Adamic sin (Heb. 9:27-28), (Rom. 5:12). To die the second death—the “gehenna” death—is because of individual willful sin (Jer. 31:29-30), (Ezek. 18:20) committed apart from inherited physical weaknesses after having had the law of God written in our hearts and lives (Jer. 31:33); and after the power and ability to overcome sin has been given to us (1 Cor. 10:13).

The fact that a person is morally good, or that he is ignorant or innocent, does not entitle that one to the reward of the faithful and obedient. Because the heathen have never known of Christ is no evidence in the light of the Scriptures that they are eternally lost, damned, or destined to have a part in eternal torment. Because a child dies in its infancy is no evidence in the light of the Bible that it shall reach heaven above saved, or be lost forever. Because a child dies without being baptized in water is no evidence it shall be lost. Baptism must follow conviction, repentance and faith or it is of no value whatever. A baby cannot be a subject of these things.

The ignorant will not be saved on account of their ignorance nor will they be eternally lost. Men of deep and true thought oppose such doctrine on the grounds of injustice. If it were true that men are saved on account of their ignorance, or innocence, then it would be unwise to send missionaries to preach to the heathen, because to sin against light is worse than if they had no light at all. If men could be saved through ignor-

ance it were better to leave them in ignorance, and not send missionaries to them. In this case the coming and death of Jesus and the suffering and preaching of the disciples would be all in vain. Therefore, we see that instead of there being several ways of salvation, one by works, another by ignorance, another by good morals, another by innocence, there is but one way to salvation, and that is through faith in the shed blood and the resurrection of Christ, who is the propitiation—the satisfaction—for all our sins and the sins of the whole world. “Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”

The Scriptures plainly teach that only those are lost who have refused to believe into Christ after they have come to a full knowledge of the truth; for some have not the knowledge of God (1 Cor. 15:34). They also declare that God counts as utterly lost beyond hope of redemption only those:

1. Who were once enlightened (1 Tim. 2:4-6).
2. And have tasted of the heavenly gift—Eternal (Zoe) Life through Jesus Christ our Lord (Rom. 6:23).
3. And were made partakers of the Holy Spirit (Acts 1:8).
4. And have tasted of the good Word of God (2 Tim. 2:15).
5. And the powers of the age to come (John 16:13).
6. And have fallen away (Heb. 6:4-6), (Rom. 11:22), (2 Pet. 1:4-10).

It is “whosoever shall call upon the name of the Lord” that shall be saved (Rom. 10:13). Paul reasons that a man must hear the Gospel before he can believe, saying: “How, then, shall they (who have never had a fair chance) call upon Him in whom thy have not believed? And how shall they believe in Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” (Rom. 10:14-15). So, then, faith COMETH by

hearing (listening to) and hearing by (obeying) the Word of God.

God counts as sinners only those who knew Him and His righteousness through the law, the prophets, or through the preaching of the Gospel, and who, having heard, rejected the Life of righteousness. Only those are sinners who have transgressed the law of God willfully and knowingly. Those who never knew the law of God cannot be called sinners, no matter how wicked they have been. All those who have never heard of God's righteousness are counted as unbelievers, wicked, heathen. It would be unjust for God to set aside as eternally lost those who are wicked because of the peculiar circumstances under which they were born and reared, which circumstances have put them beyond the power of being anything but wicked.

The law of compensation must prevail, "whatsoever a man soweth that shall he also reap"; "for unto whomsoever much is given, of him shall be much required"; and the judgments of God will not be based upon outward appearances, but God will take into account the sleights of men, and the wrestings of the Scriptures in the pulpit, and also the inherited physical weaknesses with which man is born (John 5:30), (1 Sam. 16:7), (Isa. 28:17). That servant which knew His Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he who knew not, and did commit things worthy of stripes shall be beaten with few stripes (Luke 12:47-48), (Col. 3:25).

Man not being responsible for being born into this world with a weak brain or body, having been conceived in iniquity, must be dealt with justly in the judgment; for it is only those who have once become a branch of the True Vine and failed to bear good fruit, who are cut off utterly (John 15:1-6), and lost (Ezek. 18:19-23); "for in those days (the thousand-years-

of-judgment) they shall say no more, the fathers have eaten a sour grape and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge" (Jer. 31:29), (Ezek. 18:1-23). Christ is the true Vine. His people are the branches, and live by their union to Him as long as He lives, but the branches that are severed from Him must wither and die.

God's judgment must be just; His ways must be equal. (Ezek. 18:25-29). Those that shall be lost eternally must have been first converted to Christ; they must have been cast forth as branches of the True Vine who failed to bear good fruit. One must have become a branch of the True Vine before it can be possible for one to "ABIDE" or "NOT ABIDE" in Christ (John 15:5-6). It is upon them that fall after having become engrafted into the Vine upon whom the severity of God shall fall (Rom. 11:17-22); and not until then can one have become capable of committing that sin which is unto death (1 John 5:16), and hath never forgiveness (Matt. 12:30-32).

Every man that ever lived of that shall live must come to a knowledge of the truth (1 Tim. 2:3-4). Therefore Paul was determined to evangelize where Christ was not named in order that those who never had heard the Gospel preached should have a chance to serve Christ. And Paul says that all those to whom Christ was not preached, **THEY THALL SEE**; and they that have not heard **SHALL UNDERSTAND** (Rom. 15:20-21). Not until these have become enlightened can they be capable of committing sin against God; for God hath concluded them all in unbelief, that he might have mercy upon all (Rom. 11:32). Then will have been fulfilled the prophecy of the angel to the shepherds (Luke 2:10): "Behold I bring you good tidings of great joy, which shall be to **ALL PEOPLE**"; and the prophecy

of Christ will also then be fulfilled, "Marvel not that I said unto you, ye must be begotten again" (John 3:7), (John 3:17). "I if I be lifted up from the earth will draw ALL unto me" (John 12:32), (Luke 9:56), (John 6:45).

Christ gave His life a ransom for all, for every man, woman and child that ever was born, or that ever will be born; and this fact must be testified to each one in due season either in this age, after he has reached the age of accountability, or in the age to come after he has come up in the second resurrection and has reached the age of accountability (Isa. 65:20).

According to Rom. 14:10-11 it shall come to pass that every knee shall bow and every tongue shall confess Him. All they that confess with their mouth the Lord Jesus, and shall believe in their heart that God has raised Him from the dead shall be given (Zoe) Life—shall be converted, shall be saved (Rom. 10:9). Although after one has been converted, one may backslide and fail to follow the Christ for a time that one cannot be lost utterly until he has become reprobate (2 Pet. 2:20-22), (Rom. 1:26-32), abandoned to sin because of his own wilfulness in not desiring to endure hardness as a good soldier of the Christ and of being loyal to confessing Christ before men. (Matt. 10:32-33).

"It shall be said in that day" (the thousand-year-day-of-judgment or reign of Christ): "Lo this is our God; we have waited for Him; we will be glad and rejoice in His salvation (Isa. 25:9); and none shall need to say to his brother, know the Lord; for they shall all know Him from the least to the greatest" (Jer. 31:34), (Rom. 11:32), (Rom. 5:18-20), (Luke 3:6, 19:10).

But in order that they may know Him, they must be resurrected from the grave, from the great prison-house, where there is neither work nor device nor wisdom nor knowledge. Christ will not call them from purgatory, heaven, hell, or

paradise, but just as He did in the presence of Mary and Martha, we might picture Christ with out-stretched hands bending before the graves of the dead and crying out, "I am He that liveth and was dead, and behold I am alive for evermore; and have the keys of hell (the grave—hades) and of death! I am the Resurrection and the Life! He that believeth in Me, though he were dead, yet shall he live! (John 11:25). Because I live, ye shall live also!" And He will call with a loud voice, "Lazarus, come forth!" And "all that are in their graves shall bear his voice and come forth" (John 5:28-29). "For since by man (Adam) came death, by man (Jesus the Christ) came also the resurrection of the dead. "For as in Adam all die, **EVEN SO** in Christ shall all be made alive, but every man in his own order" (1 Cor. 15:21-22). "And the sea shall give up the dead and death and the grave shall deliver up the dead which are in them" (Rev. 20:13). Then, "whosoever liveth and believeth in Christ shall never die." (John 11:26). "But the soul that sinneth, it shall die"—the second death (Heb. 10:26-31), (2 Pet. 2:20-22), (Ezek. 18th Chap.).

Perfect obedience will then be required, and perfect ability to obey will then be given. This is the restitution which was spoken by the mouth of all the holy prophets since the world began (Acts 3:19-21) when the times of refreshing shall come from the presence of the Lord. Then every man who wilfully disobeys shall die for his own sins, for he will have sinned against full light and ability. Then whosoever liveth and believeth in Christ shall never die (John 11:26). It is after the resurrection that it shall be said: "Let him that is unjust be unjust still; and he which is filthy, let him be filthy still" (Rev. 22:11). Everlasting Life is promised only to the obedient.

Dr. Gardiner Spring says, "We die; but intervening ages pass rapidly over those who sleep in the dust. There is no plate there on which to count the hours of time. No longer is it told by days, or months, or years; for the planets which mark these periods are hidden from their sight. Its flight is no longer noticed by the event perceived by the senses, for the ear is deaf and the eye is closed. The busy world of life, which wakes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of empires and the lapse of ages, send no sound within the narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marble tells the centuries that have passed away; but to the sleeping dead, the long interval is unobserved. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without limit. There is but a moment between the hour when the eye is closed in the grave and when it wakes to the judgment."

Truly, Jesus is the Saviour of the world. He was anointed to preach the Gospel to the poor; he was sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised (Luke 4:18). And when He shall have come a second time without sin unto salvation, then in a greater sense than ever before "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." And all who have died the first death, not having had a fair chance to come to an accurate knowledge of the truth, *shall see and shall understand* (Rom. 15:20-21); for in the ages to come God will show the exceeding riches of His grace in His kind-

ness toward us through Jesus Christ (Eph. 2:7). Christ "shall come to be admired in all them that believe in that day"—the thousand year day (2 Thes. 1:10).

All men shall come unto justification of (Zoe) Life (Rom. 5:18); for His mercy endureth forever. But no man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.

Wherever the truth is preached as it is in the Bible, wherever men "earnestly contend for the faith once delivered to the saints" there will be men who will connive and scheme to kill the preacher or put him out of business. This has been true of all the prophets of God and of the Apostles and the true disciples of Christ throughout the ages. In Paul's time, when the gospel was preached, when he preached "the hope and resurrection of the dead, both of the just and the unjust," there were religious organizations that preached "transmigration of souls" because it brought them gain (Acts 19:17-28). These, seeing that "fear fell on them all, and the name of the Lord Jesus was magnified, and many that believed came and confessed and shewed their deeds; that many of them also which used curious arts brought their books together, and burned them before all men," became very much alarmed, "so mightily grew the Word of God and prevailed." And they began to call together their fellow-men and said, "Sirs, ye know that by this craft we have our wealth. Moreover, ye see, and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, so that this our craft is in danger." And they tried to kill Paul. So it will be in this age among the religious people who use religion as a cloak for gain. Religious people, not the openly wicked, persecute the disciples of Christ.

In preaching the truth, one must preach the Word which is

opposed to the theory that when a man dies he goes either to heaven or to hell to his reward; that all the heathen shall be lost; that favors can be begged of God by an intercessor if he is paid enough money; that the wicked can be bought out of a hell of torment; and that men's souls leave their bodies in death to transmigrate. These are all heathen doctrines which men have incorporated into the Christian system.

There is absolutely no question of doubt that some religious organizations will persecute the same today in one way or another. But we have this consolation: All who will live Godly shall suffer persecution and shall be hated of all men and shall have all manner of evil spoken against them falsely for Christ's sake. And we are told to "rejoice and be exceeding glad for so persecuted they the prophets." And we are told to "endure hardness as good soldiers of Jesus Christ."

CHAPTER THIRTY-TWO.

THE HIDDEN MYSTERY OF CHRIST.

Christians in general are so very ignorant of the cardinal doctrines of the Bible that the ordinary infidel can put them to shame by asking a few simple questions. For instance, an infidel may ask, Why are you a Christian? But the Christian seldom gives anything but an answer that savors of a selfish motive. Only a few Christians really have any good reason to offer to those who ask.

Christianity, in its first principles, is a religion that teaches self-effacement and self-abnegation; that throws self in the background; that takes no anxious thought of self, what self shall eat, drink, or wear; but it trusts in the Living God for the supply of every need. The true Christian in his motive is one who would leave all, who will lay down his life for the sake of Christ and the Gospel, and for the salvation, healing, protection, and welfare of others. Jesus taught us that if we would be His disciple, we must deny self and take up the cross daily and follow Him; but there are only a few of those who take the name of Christian who deny self.

The infidel asks, Are you saved? What is it to be saved? What do you mean by the word saved? But he can get no simple answer to his inquiry that he can understand. It is a mystery to him. A missionary once said to an infidel, Have you got salvation? And the other asked, What do you mean by salvation? But the missionary got angry at the direct question, thinking that the infidel was trying to start an argument on religion, and he walked away, leaving the unbeliever unanswered and discouraged.

It is indeed a sorry spectacle to see men and women launched out in the mission field not properly informed, with only a hazy idea of Bible terminology, not shod with a preparation of the Gospel of Peace, not girt about with Truth, without the Sword of the Spirit with which to quench the fiery darts of the Devil, with which to put to shame those that would make light of the Christ whom they try hard to represent. A minister ought to have the ability to stand as a good soldier of the Cross and be a real advertisement for Jesus before he makes any attempt at mission work. He should learn to be unmoveable, steadfast, invincible, indispensable, reliable, tender, free from the deceitfulness of riches, from politics, which is a worldly system, and from commercial pursuits. He should be compassionate, logical, industrious, blameless, faithful in the little things, unselfish, temperate in all things, hospitable, holding fast the Faithful Word, that he may be able by sound doctrine, both to exhort and to convince the gainsayers (Eph. 4:2-3), (2 Tim. 2:24-26), (Titus 2:7-8), (Heb. 5:1-2), "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." It takes a great deal of prayer and watching and fasting for a man of God to keep in the place where his prayers will be answered when the needy call on him to pray (1 Tim. 3:1-13), (Tit. 1:6-11).

The servant of the Lord who would preach the Word with the greatest power of persuasion must desire not to be a great preacher but a minister qualified to supply the needs of others. He must sacrifice self. He must walk by faith and not by sight. He must desire to take up his cross daily and follow the Lamb whithersoever He goeth. He must count his life not dear unto him, but willingly sacrifice his earthly interests that others may be participators with his Redeemer in glory,

honor and immortality, and in His great work of the future—the blessing of all mankind in fulfilment of God's promise to Abraham. No one ever loses what he sacrifices for the Father. No good thing will the Lord withhold from them that walk uprightly and alone with Him. He knows how much things cost, and weighs them where others measure.

The minister of the Lord must be gentle as a nurse to her children (1 Thes. 2:4-9). He must be absolutely surrendered to the Word and absolutely dependent upon God. God does not measure his value as a servant because of the number of college or university degrees of honor he has won, nor because of the number of years he has spent in the study of theology in divinity schools, nor because of eloquence of speech. Mark this: Christ never taught His disciples how to preach, only how to pray. The Father measures a man's value not by results, but by the effort made, by the sacrifice made. What Christ is to be to us depends wholly upon what we are willing to be to Him. If I do what God says, God will do what I say. If I am indeed a part of the Vine, every moment and every movement I must act as His property, as a part of Himself, as one who only seeks to know and do His will, as one whose chief aim is to glorify the Father and the Name. The life of the good branch is a life of much fruit, because it is a life rooted in Christ, the Living Vine (John 15:1-7, 16). Men whose will is to guide the path in which God's will is to work, must be men who have themselves learned obedience, whose loyalty and submission to authority must be above suspicion and subject to any test. He should know the will of God and be nourished up in the words of faith and good doctrine, independent of sectarian ties.

In a time like this God wants men with strong minds, true hearts, true faith and ready hands; men whom the lust of office does not kill and whom the spoils of position cannot buy; men who possess opinion, a will, honor and loyalty; men who

can scorn at treacherous flatteries and who can live above the pleasures, lusts and fog in public duty and in private thinking.

One may go to almost any preacher of modern theology and fail to obtain a good Scriptural definition for the words life, save, salvation, savior; he will get a long, drawn out, mysterious reply that will be out of harmony with the other cardinal truths of the Bible and which only explains away the real thought that ought to be conveyed to the earnest inquirer. These words are the key words to the whole Bible and God's plan of redemption for fallen man. Thus we see how Satan is holding back the truth, filling the minds of men with erroneous ideas and twisting the imaginations so that it is absolutely necessary for men to study, and search the Scriptures which are able to make one wise unto salvation—unto (Zoe) Life—that the man of God may be thoroughly furnished unto all good works; that he might show himself approved unto God, a laborer that needeth not to be ashamed, rightly dividing the Word of Truth; that he might be ready at all times to give an answer to every man, that asketh him a reason of the hope that is in him, with meekness and reverence.

If the infidel should ask such an one why he is a Christian, that one can immediately declare that he is a Christian because he desires to obtain Everlasting Life by patient continuance in well doing through faith in the crucifixion and resurrection of Christ, and through the suffering of much persecution, that he might become a minister of mercy to alleviate the sufferings, misery, sorrow, pain and woe of humanity, and to comfort them. All disciples should be determined to be so. Our determination ought to be kindled to the point of eternal vigilance, for this is the price of success. And it will be only by determined application and prayerful searching of the Scriptures that one may be able to learn to know the mysteries of Godliness.

We must not read our own interpretation, our preconceived

notions, or the theology of men into the Scriptures; but we must "prove all things" by the Word of Truth, be open to conviction of the Truth and set aside the modern way of thinking and get back to the apostolic times, the apostolic way of thinking and be determined to know "what saith the Scriptures." We will never understand the deep things of God until we humble ourselves as children at the feet of the Master, be willing to do the things He tells us to do and seek to be guided by the Holy Spirit through intuition and the Word in all our daily walks of life. We must live as we learn and give out to others the truths the Holy Spirit has revealed to us before we can expect to be shown deeper depths of God's love and mercy. If a man will not work—work out his own salvation with fear and trembling—neither shall he eat. Before any one can expect to become expert in any line, that one must work at it to perfect himself. All the Christianity, the love of God that Christians enjoy is what they get by working out their own salvation. We must work or we shall not eat. We must be fruit-bearing branches of the True Vine or we will be cut off and withered—burned.

One of the best and most interesting helps in the study of the Bible is the English translation of the Syriac Version of the New Testament. Although many points are strained in order to suit modern theology and contrary to the harmony of the teachings of the Holy Spirit, it is a volume that can be recommended to Bible students. We find by a careful examination of this volume that the translator has given us some plain English terms by which we can easily understand some of the mind of the apostles and the evangelists who wrote the New Testament. It is here that we get the fullest meaning of the four key words of the Bible. The terms used are the same that could have been used by the translators of the original Greek manuscripts, viz.:

<i>Greek Ver.</i>	<i>Common Ver.</i>	<i>Syriac Ver. English Trans.</i>
Zoe.....	Save.....	The principle of supernatural life.
Soteria...	Salvation...	The gift of supernatural life.
Sozo.....	Savior.....	To give supernatural life.
Soter.....	Life.....	The Giver of supernatural life.

As we observed before, there are two words in the Greek rendered life—the one PSUCHE, which we get from Adam by natural generation, which is common to all men and transient; the other ZOE, which we get only through Christ by a supernatural re-generation which is common only to those who have been “justified freely by His grace,” and who have been “begotten from above” and who now seek to become “copies of God’s dear Son,” to be joint-heirs with Christ according to the hope of Eternal (Zoe) Life.

This is the truth that is most prominent in all the sayings of Jesus and the early Disciples, and it is this (Zoe) Life, the gift of it, and the Giver of it, that is the essence of the preaching of the true Gospel of the Kingdom of God. When the (Zoe) Life dwells in a person, then the Christ dwells in that person.

“This is the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working which worketh in me mightily.”

In the physical realm there are five great kingdoms; four of them, the mineral kingdom, the vegetable kingdom, the animal kingdom, the kingdom of man, are transitory and sub-

ject to change; while the fifth, the Kingdom of God, is an everlasting Kingdom which shall never change. That which is a part of a lower kingdom cannot lift itself to a higher plane, but that which is of the higher must reach down and lift up the lower. The vegetable feeds upon the mineral and the mineral becomes part of the vegetable; the animal feeds upon the vegetable and the vegetable becomes part of the animal.

On the same principle God (with man's consent) reaches down and drops into the man through His Holy Spirit, the (Zoe) Life; and after a certain period man becomes a member, a part of the Kingdom of God. But Satan, who belongs to the spiritual realm, can come in and influence man not to consent to have the (Zoe) Life of God or to refuse to cultivate it, and in so doing Satan gets in his work and corrupts man's nature so that man goes downward toward the mineral plane instead of being elevated to the higher plane.

Man is made of the dust of the ground and has within him that property which tends toward death, which tends toward the dust. Every impure thought, every filthy or lustful suggestion or communication, every malicious trick or lie, and every wrong act is inspired by Satan and is a transgression of God's law of righteousness and purity and has a tendency to make man more like the animal by sin which, when it is finished, brings forth death, when the man—not only his body, but the whole man—must die and must return to the mineral kingdom, from whence man was taken; for the wages of sin is death. But when man resists Satan, he will flee from man and God will help man so that man can overcome Satan; and then each victory over unrighteousness, in any of its forms, will give new courage to the man, and he permits God to take him up higher in the life of righteousness; and he finally enters fully into the Kingdom of God.

Then again, let us look at this from another angle. In Nature there is a law which reads, "Whatsoever a man soweth, that shall he also reap." In order to produce anything, seed must be sown. The best ground to sow seed in is that which contains the most decayed matter. It must be watered. Out of the seed springs a reproduction of the tree which bore the seed. So it is with the seed God sows. This seed is the Word (Luke 8:4-15). The tree is Christ. Just as true as the acorn contains the stately oak tree, so the seed,—the Word of God, --that is sown in our lives contains the Christ in embryo. If this law is true of the vegetable kingdom, it is equally true of the animal and of the spiritual kingdoms.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24). It is said that in growing corn the inside of the grain rots and dies and only the hull is left, but that out of the decayed center there grows the blade, and then the stalk, and so on. Seed grows best in decayed soils. The seed contains in it all the elements of the whole stalk before it grows except the water, air and light which helps to germinate it. So it is with the (Zoe) Life. Our Lord must have used the corn to illustrate this to the disciples. The Christ Life is planted as a seed, and the seed—the Word—decays in us. We can feel it decay when we are convicted of sin and our consciences hurt us. The seed sprouts and throws out roots. The more roots the more ground is needed to nourish the roots. It must be fertile ground. So we begin to crucify the deeds of the body, we die to self so the plant can mature. The Christ has been formed within us and God permits us to pass through the fires of persecution to cultivate the ground in which the Christ seed is growing, and the (Zoe) Life grows just as the parable explains (Matt. 13:1-23). If we are good ground, it grows

until we reach perfection, until we are like Him. This is the mystery of the Kingdom of God: "Christ—the (Zoe) Life—in you, the hope of glory."

According to the ancient Syriac Version, Jesus said:

"I am the resurrection and the (Zoe) Life" (John 11:25).

"I am the Way, the Truth and the (Zoe) Life."

"No man cometh to the Father but by me" (John 14:6).

"I am the Door. By me if any man enter in he shall be given (Zoe) Life" (John 10:9).

"The Son of man came to seek and to impart (Zoe) Life to that which was lost" (Luke 19:10).

"I am come that they might have (Zoe) Life" (John 10:10).

Once when Jesus was preaching to the people and explaining what this (Zoe) Life was, He said unto them:

"This is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have Everlasting Life: and I will raise him up (out of the grave) at the last day. I am the bread of (Zoe) Life. This is the bread which came down from heaven: not as your fathers did eat manna in the wilderness (the bread that sustained life only until death) and are dead: he that eateth of this bread shall live forever. Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no (Zoe) (supernatural) Life in you" (John 6th Chap.).

He explained to them that to eat His flesh and to drink His blood is to dwell in Him and to have Him dwelling within them. And that in just the same way as He got (supernatural) (Zoe) Life from the Father, so those who eat Him, or dwell in Him, shall get their (supernatural) (Zoe) Life from Him (verses 56-57). But many of His disciples no doubt were not yet fully converted from their heathenish belief of natural immortality of the soul, for they murmured at Him and said,

This is a hard saying: who can hear it? Jesus had explained to them that no one could come to Him except the Father draw him and that they shall all be taught of God, and that every man that had heard and had learned of the Father would come to Him. Now it was very evident that many of His disciples were so self-centered that God could not teach them; for they had ideas of their own and were prejudiced and not open to conviction of truth. They were as unteachable as many Christians of the present day. So we do not wonder that "from that time many of His disciples went back, and walked no more with Him." And in the last hour, "they all forsook Him and fled" (Matt. 26:56).

Peter says: "Neither is there deliverance in any other, for there is not another name under heaven which is given to men whereby to live. Him hath God exalted with His own right hand to be a Prince and Life-Giver" (Acts 4:12, 5:31-32).

Paul says: "Our concern is in the heaven: from thence we expect our Life-Giver, our Lord Jesus the Messiah." Phil. 3:20-21.

"This is a faithful saying and worthy of all acceptation that Jesus the Messiah came into the world to give (Zoe) Life to sinners. For this is good and acceptable before God our Life-Giver: who would have all men Live and be converted to the Knowledge of the truth. For therefore we both labor and suffer reproach because we trust the living God who is the Life-Giver of all men, especially of believers" (1 Tim. 1:15, 2:3-4, 4:10).

"The first Adam was made into a living soul; the last Adam a Life-Giving Spirit" (1 Cor. 15:45).

There is no everlasting life of any kind whatever except through Christ; for the gift of God is Eternal (Zoe) Life only through Jesus Christ our Life-Giver. The only antithesis

mentioned in the Bible is everlasting destruction (2 Thes. 1:9). No purgatory is mentioned or hinted at in the Bible.

"The bread of God is he which cometh down from heaven and giveth (Zoe) Life unto the world. . . . I am the bread of (Zoe) Life. . . . Your fathers did eat manna in the wilderness, and are dead (not living up in heaven where Jesus went, nor in a hell of torment—but, are dead). . . . This—the (Zoe) Life—is the bread which cometh down from heaven, that a man may eat thereof and not die. . . . I (Jesus) am the bread which came down from heaven. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no (Zoe) Life in you. . . . Whoso eateth my flesh and drinketh my blood, hath Eternal (Zoe) Life and I will raise him up (from the dead state, from the grave) at the last day (the thousand-year-day). . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live (shall be resurrected to life) by me. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?" John 6:33-68.

Many of His disciples of today who do not believe in the neglected, apostolic doctrines of conditional immortality, and the hope and resurrection of the dead both of the just and the unjust, are saying, This is a hard saying; who can hear it? Listen, Brother! Who can hear it? He that believeth God.

"He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us Eternal (Zoe) Life, and this (Zoe) Life is in His Son. He that hath the Son hath the (Zoe) Life and he that hath not the Son of God hath not the (Zoe) Life" (1 John 5:10-12).

The burden of the Gospel message is the preaching of "all the words of this (Zoe) Life" (Acts 5:19-20), (John 6:48).

"And, behold, a certain lawyer stood up, and tempted Him, saying, 'Master, what shall I do to inherit Eternal (Zoe) Life'? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do and thou shalt Live" (Luke 10:25-28).

When Peter had finished his remarkable discourse on the day of Pentecost, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto thm, Repent, and be baptized every one of you in the name of Jesus Christ, because of the remission of sins, and ye shall receive [the (Zoe) Life] the gift of the Holy Spirit; for the promise is unto you and to your children and to ALL that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39), (Eph. 2:8), (Rom. 6:23).

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of (Zoe) Life which the Lord hath promised to them that love Him" (Jas. 1:12).

"And this is the promise that He hath promised us, even Eternal (Zoe) Life" (1 John 2:25).

"In hope of Eternal (Zoe) Life, which God, that cannot lie, promised before the world began" (Titus 1:2).

This is the hidden mystery: "Christ—our (Zoe) Life—in you." This is the supernatural life that God gives to all who will trust and obey Him, "to you and to your children and to all that are afar off."

There are two ways—the way of Life and the way of Death. The (psuche) natural life has but one antithesis, the first death, the hades death, which is common to all mankind and

beast alike. The (Zoe) supernatural Life has but one antithesis, the second death, the gehenna death, obliteration, dissolution of the person of the man, everlasting destruction. Not the annihilation of the person and of the substance from which man is composed, but the destruction of the person of the man; for the material from which man is composed must return to dust from whence it was taken (Eccl. 3:20).

It is this (Zoe) Life that will be lived in the Kingdom of God after the second advent of Christ, which to live is "Life Eternal," which not to live has but one alternative, "everlasting destruction."

"In Him was the (Zoe) Life and the (Zoe) Life was the light of men."

"I am not ashamed of the Gospel: for it is the power—the dynamite—of God unto salvation (the gift of (Zoe) Life) to every one that believeth: to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith" (Rom. 1:16-17).

This (Zoe) Life is the Gift of the Holy Spirit which is given to every one who will repent of sin (restore that which has been stolen; apologize to those who have been sinned against), believe the Gospel of the Kingdom of God, be baptized in water (Matt. 28:19), (Mark. 16:16) because of the remission of sins (Acts 2:38) and take up the cross daily and follow Him. It is the earnest of the unspeakable gift—Everlasting Life.

A baby cannot receive the (Zoe) Life because a baby cannot repent and believe the Gospel. Repentance cannot come until there is a conviction of sin and a transformation of the life wrought by a renewing or change of mind of the person himself. No one can do it by proxy. God-fathers or god-mothers are of no account with the Lord. Each must hate sin for himself. While a man is walking in the broad way that leads

to destruction, the Lord meets him on the way and with a still small Voice that speaks to the conscience says, "My son, give me thine heart (person) and let thine eyes observe my ways. . . . I am the Way . . . Let the wicked forsake his way and the unrighteous man his thoughts . . . This is the way, walk ye in it. . . . Enter ye in at the strait (narrow, low, humble) gate, because strait is the gate and narrow the way which leadeth unto (Zoe) Life." Then if the man will listen to the still small Voice, and is willing to do the will of God (John 6:44), God works in him both to will and to do of His good pleasure. "If any man be in Christ he is a new creature (not a new being, but—a new creature) ; old things are passed away ; behold all things become new" and the things he now loves, he once hated ; and the things he once hated he now loves.

It is this (Zoe) Life that gives a penitent man the determination to overcome the world, the flesh and the Devil, to abstain from worldly pleasures, from evil communications, from filthy, disgusting, intemperate, lustful habits, from secret vices, and to abstain from the very appearance of evil. Without this Gift of Life no one can expect to be able to overcome the abnormal desires and appetites of the flesh and to have a right to partake of the good things of the Kingdom of God.

It is this (Zoe) Life that will be given to all who come up in the second resurrection (John 5:28-29) during the judgment of the great day—the thousand-year-day (2 Tim. 4:1). Then some "by patient continuance in well doing" shall retain this (Zoe) Life, while others will refuse to accept the Life, and to listen to the "Prophet" (Acts 3:22-23) and will trample under foot the Son of God (Heb. 10:29) and will be given the only alternative—everlasting destruction, death (Heb. 10:26-31), (Rom. 2:1-16, 6:23), (2 Thes. 1:7-10).

It is this (Zoe) Life that we get from the Life-Giver in this

life that makes us free from the fetters of narrow-mindedness, bigotry, self-righteousness, prejudice, factional strife; free from the fear of losing friends whose ideas and theories are antagonistic to the Word of Truth; free from the whip of the so-called shepherd who would lord it over God's heritage, and free from the cares of this present life. Whom the Son makes free is free indeed.

It is the (Zoe) Life that drives out all self-consciousness and develops in us a living by the faith of the Son of God; that develops in us the love that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unbecomingly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; love that never faileth. This is the LIFE that gives unspeakable joy, that fills us with peace which passeth all understanding, so that by faith we have peace with God; that makes us want to point others to this LIFE, and makes us want to walk in the light as He (Christ) is in the light, so that we can fellowship with every sincere Christian, regardless of color, caste, sect or creed; that gives us a conscience void of offence toward man and God; that makes us lay aside every weight, and the sin that doth so easily beset us; that makes us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.

It is this supernatural LIFE that makes us forget those selfish things which are behind and reach forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ—the prize of SONSHIP—BRIDESHIP—with an earnest desire of attaining unto the RESURRECTION OUT FROM AMONG THE DEAD,

and to become PRIESTS and KINGS of the age to come in the Kingdom of God, when they that be wise (the teachers of the WORD) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever.

This is the LIFE that makes us want to go and preach the Gospel to every creature, in obedience to Christ's command, and to deliver the land of all nations from the chains of error with which Satan and his hosts have been hindering them from coming to an accurate knowledge of the truth.

“Sing them over again to me,
Wonderful words of Life;
Let me more of their beauty see,
Wonderful words of Life;
Words of Life and beauty,
Teach me faith and duty;
Beautiful words, wonderful words,
Wonderful words of Life.”

Notice particularly the admonition of Peter that we may continue in this (Zoe) Life:

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord, according as His Divine power hath given unto us all things that pertain unto the (Zoe) Life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness;

and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. 1:2-11).

And then notice the few important passages in which the (Zoe) Life is so emphasized in a literal translation of the Greek text, viz.:

"Strait is the gate and narrow the way which leadeth unto (Zoe) Life and few there be that find it" (Matt. 7:14).

"And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of the (Zoe) Life unto His people by the remission of sins, through the tender mercy of our God" (Luke 1:76-78).

"All flesh shall see the (Zoe) Life of God" (Luke 3:6).

"Beware of all avarice, for the (Zoe) Life consisteth not in abundance of riches" (Luke 12:15).

"Our Lord added daily to the assembly those who were given the (Zoe) Life" (Acts 2:47).

"The Prince of (Zoe) Life ye slew" (Acts 3:15).

"Neither is there the (Zoe) Life in any other.....for there is not another name under heaven which is given to men whereby we can have the (Zoe) Life" (Acts 4:12).

"What must I do to have (Zoe) Life? And they said to him: Believe on the name of the Lord Jesus Messiah, and thou wilt have the (Zoe) Life" (Acts 16:30-31).

"And ye also are given the (Zoe) Life through baptism (not when ye wash your bodies from filth, but when ye confess God with a pure conscience and through the resurrection of Jesus the Messiah" (1 Pet. 3:21), (Mark 16:16).

"God hath not appointed us to wrath, but to the acquisition of the (Zoe) Life, by our Lord Jesus the Messiah" (1 Thes. 5:9-13).

"Be like infant children and crave the Word as being the pure spiritual milk by which ye are nourished up to the (Zoe) Life if ye have tasted and seen that the Lord is good" (1 Peter 2:2-3).

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of (Zoe) Life; for the (Zoe) Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal (Zoe) Life, which was with the Father, and was manifested unto us, etc." (1 John 1:1-2).

"We know that we have passed from death unto (Zoe) Life because we love the brethren" (1 John 3:14).

"If any man see his brother sin a sin which is not unto death, he shall ask and He shall give him (Zoe) Life for them that sin not unto death" (1 John 5:16).

"Shall we, whose souls are lighted
With wisdom from on high,—
Shall we, to men benighted,
The lamp of LIFE deny?
Salvation! oh, salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learn'd Messiah's name."

This supernatural (Zoe) Life which is given to the Christian is the initial salvation of God and is the same life that Jesus had within after He was resurrected from the dead. Had it not been that Christ was resurrected none would now have this initial salvation by faith. The best attested fact in the history of the world is the resurrection of the man Jesus of Nazareth. All true Christianity finds its source of life in this fact. A religion that cannot produce any facts is not worth considering.

Our faith rests upon facts. Where there are no facts there can be no faith. It is because of this faith that we boldly declare that God's promises are true and sure and that the future in Christ and the destiny of man are not uncertainties. We still trust in His promises. And we know He is faithful who promised. The Lord is not slack concerning His promise. His promise of all promises is that through the seed of Abraham all the families, kindred, and nations of the earth shall be blessed and every tongue shall confess that He is Lord. Hence, the resurrection of all.

CHAPTER THIRTY-THREE.

GLAD-TIDINGS OF THE KINGDOM OF GOD.

The promise God made to Abraham (Gen. 17:8) has not yet been fulfilled. God has promised the ancient Jews and their offspring that He would take them one of a city, and two of a family, and would bring them unto Zion (the Kingdom of God), and will give them pastors after their own heart, which shall feed them with knowledge and understanding. "And it shall come to pass, when they be multiplied and increased in the land, in those days, they shall no more say, The Ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall they walk any more after the imagination of their evil hearts. In those days the Jews and the Gentiles shall walk together (Jer. 3:14-18). Many nations shall come and say, "Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation; neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree and no one shall make them afraid" (Micah 4:1-5).

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play in the hole of the asp, and the weaned

child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain (Kingdom): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-19). "And it shall come to pass in that way, that the Lord (Jehovah) shall set His hand again a second time to recover the remnant of His people" (Isa. 11:11), the Jews, "and in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore, with joy shall ye draw water out of the well of salvation. And in that day shall ye say, Praise the Lord; call upon His name; declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and shout, Thou inhabitant of Zion (New Jerusalem); for great is the Holy One of Israel in the midst of thee" (Isa. 12:1-6). "Behold I create new heavens (Symbolically—new ecclesiastical systems) and a new earth (social, commercial and governmental systems); and the former shall not be remembered, nor come into mind; and the voice of weeping shall no more be heard in her, nor the voice of crying."

"There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner an hundred years old shall be accursed" (1 Cor. 15:19). "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth

for trouble; for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear" (Isa. 65:17-25). "And it shall come to pass that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord" (Isa. 65:23). "And they shall teach no more every man his neighbor and every man his brother, saying, know the Lord; for they shall all know me from the least to the greatest, for I will forgive their iniquity and I will remember their sin no more" (Jer. 31:33-34), (Heb. 8:10-13).

We now come to another trick that Satan has used to blind the minds of those who read the Bible. Not only has Satan gotten man to mistranslate by putting in a word here and there that is exactly opposite from what the original Word of God was meant to convey, as in the case of the words of Stephen at his stoning, previously mentioned; but Satan has succeeded in having the punctuation marks wrongly placed or left out entirely so as to entirely change the meaning of the whole plan of salvation, and so that his old lie, "Ye shall not surely die," shall have blinding support.

Truly, "A drop of ink makes millions think."

Such has been the case in the reply of Jesus to the thief. If the comma had been placed after the word "TODAY" instead of before the word, then all would become harmony; for Jesus did not go to Paradise that day; He remained in the grave. The little comma has played its part also in the words of Peter as recorded in 2 Peter, 3:10, in not having been placed after the clause "THE EARTH ALSO." Instead of the earth being burned up, which is absolutely contrary to all other Scriptures, the passage originally read, "But the day of the Lord (the one-thousand-year-day—2 Pet. 3:8) will come as a thief in the night;

in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, THE EARTH ALSO, and the works that are therein shall be burned up." It is a well-nown fact that there were no punctuation marks in the original Scriptures. They were introduced by Manutius, a printer, who lived in Venice in the sixteenth century. The punctuation of the Bible is human and not infallible.

Let the reader remember that the literal earth is not to be melted with literal fervent heat, nor is it to be literally burned up either, because the earth abideth forever" (Eccl. 1:4). But it is the symbolic earth, also the symbolic heavens, and the symbolical elements that shall melt with symbolical fervent heat and pass away. All prophecy is symbolical where figures of speech are used to blind the minds of those who are not willing to do God's will. Those who are willing to do God's will (John 7:17) and who will become spiritual minded (1 Cor. 2:14), (Rom. 8:5-13) shall know the Doctrine of Christ (John 16:13-15).

If the literal heavens were destroyed the good who are said to dwell there would be destroyed, too. If the literal earth were literally burned up the wicked would be destroyed, too. Thus "orthodox" teaching contradicts itself and has nothing but a false hope to hand out to its devotees; a heaven that will be destroyed literally with the good people which "orthodoxy" is sending there, if it be so that prophecy is to be taken literally instead of symbolically.

Symbolically THE HEAVENS are the ecclesiastical systems, false systems of religion, otherwise known in the Scriptures as "the False Prophet"; and THE EARTH is symbolical of false social, commercial, and governmental systems, otherwise known in the Scriptures as "the Beast." When this view, which is Scriptural, is taken into mind while reading

the Scriptures, especially when reading 2 Pet. 3:10 and onwards, there can be no misunderstanding (Heb. 12:26-29). The reader might refer to Mal. 4:1-2 and notice that it is the symbolical "day" that shall burn as an oven, the-thousand-year-day. During this thousand-year-day (the Millennium), during which time Christ will reign on this earth as King of the Kingdom of God, all false ecclesiastical systems—the HEAVENS—all false social, commercial and governmental systems—the EARTH—will be so renovated, remodeled, dissolved, melted, destroyed, that this whole earth and they that dwell therein will be changed back into the Garden of Eden state, the Paradise state or condition (Isa. 51:3). The righteousness of that day will shine away, burn up or dissolve, the wickedness that now is. The "day" cometh that shall burn as an oven. Then wickedness shall be destroyed by the brightness of the Christ's presence (parousia), (2 Thes. 2:8).

Peter very carefully explains (2 Pet. 3:5-10) that the false ecclesiastical systems and the false social, commercial and governmental systems that were before the flood (the first heavens) "the heavens of old" and "the earth"—the world that then was—perished, being overflowed by water. He also explains that the systems after the flood,—“the heavens and the earth which are now” (the second heavens) are kept in store reserved unto fire against the day of judgment; that the day of judgment is one thousand years long, and that during that day the systems that now prevail shall pass away and the works that are therein shall be burned up, literally dissolved.

In the vegetable kingdom, law requires that without sunshine and water nothing would grow; but with sunshine and a drought all plant life will grow for a short season, only to be burned up by the elements. So it is in the Kingdom of God during the thousand years of judgment. All that will put on the Christ, who is the Water of Life, will live (1 John 2:16-17);

but those who will not put on the Water of Life will perish, be burned up, be destroyed by the brightness of His presence (Mark 13:31), (Matt. 24:29). We are looking for new heavens (the third heavens) and a new earth wherein dwelleth righteousness; new ecclesiastical, social, commercial and governmental systems. These things must come to pass because of God's promise to Abraham (Gen. 17:6-8) which cannot be fulfilled until the Messiah has come and the First Resurrection has taken place (2 Pet. 3:1-18). Therefore, seeing we know these things before, let us beware lest we also, being led away with the error of the wicked, fall from our steadfastness.

Those who never had a fair chance in this age and who will serve Christ, after being resurrected from death and taught God's ways, shall be restored to the original Adamic life, and will have restored to them dominion over the animals, the birds, and the fish, as in Adam's time before the fall. At the close of the thousand-year-reign of Christ (1 Cor. 15:25-26) the curses of heat and cold, seasons, sin, sorrow, sickness, and death will have been abolished (Isa. 61:1-11), (Rev. 21:4). Who shall say that death and hell shall not be destroyed and that sorrow, crying, pain and misery shall never come to an end? Those who did not take part in the First Resurrection and become members of the glorified Bride but were found worthy of Everlasting (Zoe) Life will live throughout eternal ages, on this earth, in bodies of flesh like the first Adam of the Garden of Eden and they will enjoy the comforts of this beautiful earth in its then purified state. Some one has well said:

"The things to be restored by and through Christ are those things which were lost through Adam's transgression (Rom. 5:18-19). Man did not lose a heavenly but an earthly paradise. Under the death penalty, he did not lose a spiritual but a human existence and all that was lost was purchased by his Re-

deemer, who declared that He came to seek and to save that which was lost" (Luke 19:10).

In Adam there was lost all the beautiful harmony and peace that was between the animals, the birds, the fish and man. But in Christ all this former condition shall be restored to those who are faithfully His, and the earth will again be as heaven on earth.

There will be no brothels in that day in which men and women and children can corrupt their lives. Rum, tobacco, dance-halls, theatres, dens of gambling and secret vice, the white slave traffic, false weights and measures, morbid appetites and desires, all social evils, the slaughter-house, meat markets, the adulterated food factory, will be wiped out of existence. Men will not want to cut the throats of their competitors in business; the desire that now exists in the employer to grind out the last degree of energy from his employee and the desire of the employee to cheat and to steal from his employer will be a thing of the past. All religious strife and factions, sects, creeds, riots, ruin, tempests, wars and destruction of every kind, Satan himself, the grave (hades . . . gehenna) and hell will have been utterly abolished and destroyed. Who shall say that there is a hell of torment for the wicked that will cause unceasing pain and woe and misery forever and ever?

Insects will do no harm; crops will never fail; the curse on the ground shall be no more (Gen. 3:17-19); the properties of the sun, which now cause sunstroke, fermentation of fruit juices, etc., will be harnessed; days and nights will be of equal lengths, the waters which flowed out of the bowels of the earth at the time of the flood, when the fountains of the deep broke up, will no doubt return to the bowels of the earth from whence they came (Rev. 21:1); there will probably be a universal language spoken which will be understood by all creation (Gen.

11:1-9) and every creature will live a life of love and mercy toward the other, not having a desire to eat the flesh of each other, nor to quarrel with, to revile, to insult, to molest or impose upon each other.

This is the Gospel that Paul preached, and it is concerning this Gospel that he says, "there be some that trouble you, and would pervert the Gospel" (Gal. 1:7-8). This is the Kingdom of God of which Christ and the Apostles preached the glad-news, the Kingdom which Christ taught the Disciples to pray for (Matt. 6:10) to come on this earth, both in a spiritual and in a literal sense, when the will of the Father shall be done on this earth as it is done in heaven. "And ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55:7-13).

CHAPTER THIRTY-FOUR.*PARADISE.*

The Kingdom of God when fully established on this earth will, indeed, be a Paradise. Paradise is not a place of departed spirits of the good. In fact there are no such beings as disembodied spirit beings mentioned in the Bible; and the idea is simply nothing more than man-made theory, and has no Scriptural support. Paradise is just another name for the this earth, when all the kingdoms of this world are become the Kingdom of our Lord, Jehovah, and His Christ, when the last enemy "death" shall have been destroyed, and Christ shall have surrendered the Kingdom to the Father (1 Cor. 15:25-28).

It is to "him that overcometh" the love of the world, the love of money, the lusts of the flesh, the self-life, the love of pleasure and self-indulgences, and the temptations of the Devil—to him who "holds the truth in love," lives the crucified life and worships the Lord in spirit, in truth and in sincerity, to whom it shall be given to eat of the Tree of Life (Christ), which is in the midst of the Paradise of God (Rev. 2:7). It is those who do the commandments of Christ, who shall have a right to partake of the Tree of Life (Rev. 22:12-14).

The word "Paradise" signifies a beautiful garden, a garden ground, a park. The first Paradise was the Garden of Eden. It was the prayer of the thief on the cross that Christ should remember him when He comes into His Kingdom (Luke 23:42). Jesus has not yet come into His Kingdom literally, and the prayer of the thief is not yet answered, nor will it be until the appointed time after Jesus has come again, when the thief will be

resurrected from the death state and will stand before the Judge in Paradise—the Kingdom of God.

During the time of the “restitution of all things spoken of by all the Holy prophets” (Acts 3:19-21) this earth will be renovated and restored back to its original Garden of Eden state (Isa. 51:1-3), (Ezek. 36:33-36), otherwise known in the Scriptures as the Kingdom of God or Paradise; and to accomplish this end the whole of the thousand-year-reign-of-Christ will be consumed; and when the last enemy, “death,” is destroyed, Christ shall Himself give up the Kingdom to the Father and will Himself be subject unto the Father (1 Cor. 15:28). There can then be no more (Kakos) evil that will lead men to death, because Satan, who is the author of evil and death, shall have been destroyed. Therefore we see that since the last enemy—death—will be destroyed at the end of the thousand years, then all judgment shall be over. Then the inhabitants of this earth will live on throughout eternal ages in complete harmony with God and with each other. At the close of the thousand-year-reign-of-Christ this earth will be known as Paradise, the new heaven and the new earth, or the Third Heaven, the place and conditions of which Paul saw when he was caught away (2 Cor. 12:2-4), otherwise known as the Kingdom of God, the Everlasting Kingdom that shall stand forever and ever (Dan. 2:44), (Rev. 20:10), (Rev. 21:4).

Let us preach the Gospel in such a way that men will count it a joy to serve Christ, rather than preach it in a way that men will count it foolishness, because of trying to scare them into serving Him lest He be angry with them and put them into a so-called hell, a place of everlasting torture. Our God is a God of love, not a cruel monster as some make Him out to be. A loving father never has to force his children to love and serve him. The children of a loving father will serve Him because

they cannot help but love to serve him. Love calls for love. To love is to be loved. If a shepherd has a hundred sheep and one goes astray, will he not hunt until he finds the lost? This is just like our God of love. He will seek out every one that has gone astray, and will cause that one to know his love and then if the lost one will return, even the angels will rejoice and will sing songs of praise (Matt. 18:12-14); but if he will not return to the Father who loves him, then surely he will die an everlasting death (1 Tim. 2:4), not deserving the pleasures and the gift of Everlasting (Zoe) Life (Ezek. 18:24-32). God never once sent a man into the world to preach any other gospel than the Gospel of the Kingdom of God (Luke 16:16); and never did he commission or permit men to throw aside the preaching or teaching of any part or phase of that Gospel (Ezekiel 34th Chapter).

The reason men do not believe the preaching of today in general is because there are those who would pervert the Gospel (Gal. 1:7); they do not "preach the Word" (2 Tim. 4:2); "when any one heareth the Word of the Kingdom and considers it not, then cometh the wicked one and catcheth away that which was sown in his heart" (Matt. 13:4, 19). They fail to search the Scriptures (Acts 17-11), (John 5:39); they study to show themselves approved of men (2 Tim. 2:15); they do not rightly divide the Word of Truth; they let others do their thinking for them; they take for granted and for true doctrine the sleights of men (Eph. 4:14); they handle the Word of God deceitfully (2 Cor. 4:2); they are not messengers of mercy (Luke 10:30-37); they feed themselves instead of their flock (Acts 20:28); they do not alleviate suffering (Matt. 25:34-46). They compass sea and land to make proselytes for filthy lucre's sake (Matt. 23:15), (Titus 1:11), (Titus 1:16). They profess that they know God; but in works they deny Him (Heb. 11:6).

Let us bend our theories to the plain teachings of the Word of Truth, the Bible (Eph. 4:14-15). There is but one Gospel of which it can be said that it is the power of God unto salvation to every one that believeth; a Gospel that reveals the justice and righteousness of God. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Deity bodily. The Father loveth the Son, and hath given all things into His hand. He that believeth into the Son hath Everlasting (Zoe) Life; and he that believeth not the Son shall not see (Zoe) Life.

This is the mystery which hath been hid from ages and from generation, but now is made manifest to his saints: to whom God would make known what is the glorious wealth of this secret among the nations, which is "Christ (The (Zoe) Life) in you the hope of glory." The gift of God is Eternal (Zoe) Life through Jesus Christ our Lord. Jesus said: "My sheep hear my voice . . . they follow me; and I give unto them Eternal (Zoe) Life; and they shall never perish, neither shall any man pluck them out of my hand." He that believeth not God hath made God a liar, because he believeth not the RECORD that God gave of His Son. And this is the RECORD that God hath given to us Eternal (Zoe) Life, and this (Zoe) Life is in His Son. He that hath the Son hath the (Zoe) Life; he that hath not the Son hath not the (Zoe) Life.

We must preach the same glorious Gospel that Paul preached; a Gospel that makes men live by faith (Rom. 1:17). We are commissioned to preach the Gospel of the Kingdom of God (Luke 16:16) in such a way as to make disciples, who will live righteous lives now so that they will be able to live in the Kingdom of God after the resurrection of the just and the unjust, and live throughout eternal ages in a Paradise on this

earth, where thorns and thistles, trials and sorrows, sins and diseases, death and destruction, shall no more have dominion over us, having been altogether abolished.

The Doctrine of the Gospel of the Kingdom of God is a Doctrine that teaches that there shall be a "restitution of all things" (Acts 3:19-21) that will renovate and transform this earth and the inhabitants, vegetation, and all life, back into its primitive state and conditions. Then will the prophecy of Deuteronomy 11:21 be fulfilled and man will indeed enjoy life as "THE DAYS OF HEAVEN UPON THE EARTH." "If any man, or an angel from heaven, preach any other Gospel . . . let him be accursed" (Gal. 1:6-12).

The Kingdom of God is like a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore and set down and "gathered the good into vessels"—"but cast the bad away."

It is like a field of grain. The wheat and tares grow together until the harvest; and in the time of harvest the good wheat is gathered into the barns, but the tares are bound into bundles to be burned—not to be put away and preserved in other barns. There shall be not two folds, but one FOLD and one Shepherd.

We hold that death is total extinction of life, the destruction of the organism—of the personality of the individual, and not the destruction of the materials that enter into the composition of the person. We hold that the way that leads to Eternal (Zoe) Life is strait and narrow; that man's (Zoe) Life does not consist in the abundance of the things which he possesses; but that it depends upon his loving the Son of God and living the life He asks us to live, namely: to love the Lord with all our heart, soul, mind and strength, and to love our neighbor as ourselves.

The foundation principles of this (Zoe) Life are laid down

in Christ's sermon on the mount (Mathew 5th, 6th, and 7th chapters) which to live in the every-day life will invariably bring about the fulfillment of every blessing and promise that God has ever made to man, regardless of whether man be conscious or unconscious that such promises exist.

"Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves (into little sects or factions), sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal (Zoe) Life" (Jude 17-25).

"The candle of the wicked shall be put out" (Prov. 24:20).

"The wicked is reserved to the day of destruction" (Job 21:30).

"He shall fly away as a dream and shall not be found" (Job 20:8).

"He fleeth as a shadow and continueth not" (Job 14:2).

"There is hope for a tree if it be cut down, that it will sprout again, but man dieth and wasteth away, yea, man giveth up the breath and where is he?" (Job 14:7-10).

"Thus saith the Lord, Son of man I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, 'THOU SHALT SURELY DIE,' and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life—(not his soul, from eternal torment—but his life)—the same wicked man shall die—(not be in a living misery—but shall die)—in his iniquity; but his blood will I require at thine hand" (Ezek. 3:17-18).

Rev. E. Petavel says, "We are no longer compelled to conceive of God as possessing two different natures; on earth tender and beneficent, even repaying man's ingratitude and wickedness by His mercies; but beyond the tomb, unmoved by the endless tortures and excruciating pains of His enemies. We read with horror the stories of the inquisition, or the relation of the conquest of Mexico by the Spaniards; of the Emperor Montezuma broiled on a gridiron over a slow fire; of the men tortured and driven mad by drops of water falling day and night upon their foreheads; but what are these agonies of a few days or hours, hideous and revolting as they may be, in comparison with a scorching fire, which, after millions of ages, shall have only begun its work?" The dogma of everlasting torment did not creep into the Church until she yielded to the influence of Platonic philosophy. If we examine the writings of the Fathers, we find them all faithful to the Apostolic doctrine of the final destruction of the wicked."

"The wages of sin is death" (not a living eternal misery" (Rom. 6:23).

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but let the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will you die?" (Ezek. 33:11), (Ezek. 18:20-32).

The Scripture plainly declares that "no murderer hath Eternal Life abiding in him." (Then surely he can not be immortal.) "Let him know that he which converteth a sinner from the error of his way shall save a soul from DEATH. (If unconverted souls are liable to DEATH they can not be said to be DEATHLESS.)

"Thus saith the Lord, behold, I set before you the way of (Zoe) Life and the way of death." "Come, ye children, harken unto me; I will teach you the fear of the Lord. What man is he that desireth (Zoe) Life, and loveth many days, that he may

see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil to cut off the remembrance of them from the earth. The righteous cry and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants and none of them that trust in Him shall be desolate" (Ps. 34:11-22), (Sept. Ver.).

"There is none other name under heaven given among men whereby we must be saved" (Acts 4:12) from death unto Everlasting (Zoe) Life.

"But ye will not come unto me that ye might have (Zoe) Life." Jesus is the door of Everlasting (Zoe) Life (John 14:6), (John 10:1-11).

The Gospel of the Kingdom of God is the power that leads men to open the door into the Kingdom (Rom. 1:16.) The keys of the Kingdom are repentance toward man and God, and faith in our Lord Jesus Christ (Matt. 6:33). "If any man will to do His will he shall know of the Doctrine" (John 7:17), (2 Cor. 8:10-11).

"Strait is the gate and narrow is the way that leadeth to (Zoe) Life and few there be that find it."

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20-22).

"Be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Him that cometh unto me I will in no wise cast out."

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

"Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages. I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 3:20-21, 4:1-3).

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto (Zoe) life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust. And, besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance (self-control); and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, Divine love. For if these things be in you, and abound, they make you that *ye shall neither be barren nor unfruitful* in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the

rather, brethren, give diligence to make your calling and election sure; for if ye do these things, *ye shall never fall*: for so an entrance shall be ministered unto you abundantly into the Everlasting Kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Pet. 1:2-15), (1 Pet. 1:3-25).

"Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?
Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round His feet?

"It is God! His love looks mighty,
But is mightier than it seems:
'Tis our Father, and His fondness
Goes far out beyond our dreams.
There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

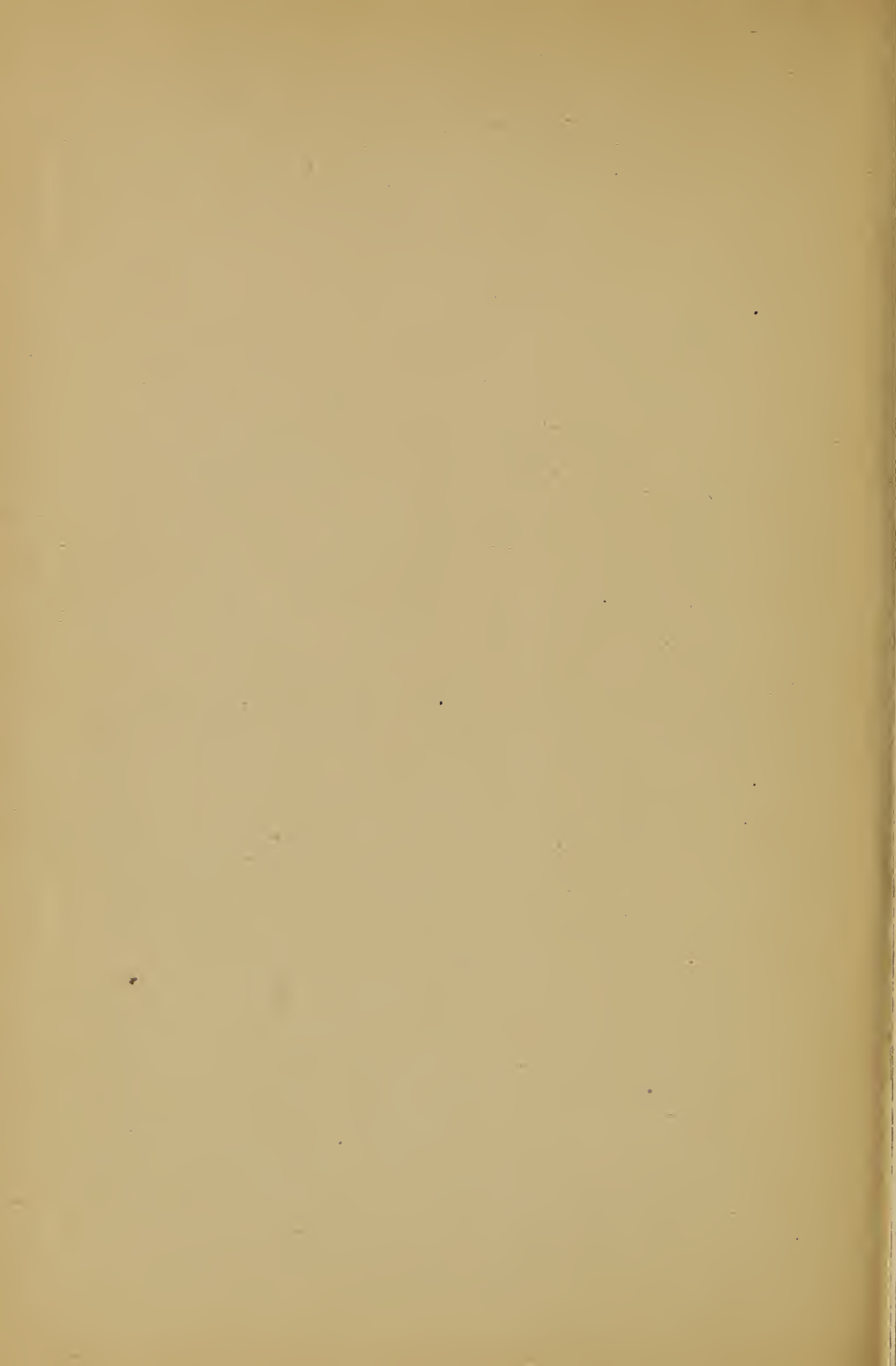
"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

"But we make His love too narrow,
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.
There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

"If our love were but more simple
We should take Him at His word;
And our lives would all be sunshine
In the sweetness of our Lord.
For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

F. W. Faber.



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